A HISTORY of NEW BRUNSWICK

HAY

FC 2471
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QUEEN VICTORIA INSPECTING THE ROYAL CANADIAN VOLUNTEERS.

See page 175.

Gage's 20th Century Series.

A HISTORY
OF
NEW BRUNSWICK

FOR USE IN
PUBLIC SCHOOLS

BY
G. U. HAY, D.Sc.

Prescribed by the Board of Education for use in the Schools of New Brunswick.

W. J. GAGE & CO. LIMITED
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PREFACE.

In preparing this brief history of New Brunswick, the aim has been to make the language simple and natural, and to create an interest not only among children but among grown people in the natural features and the people and events of this province. The author acknowledges his indebtedness to the historical works of Dr. James Hannay, and to the several monographs on New Brunswick by Prof. W. F. Ganong. To Rev Dr. W. O. Raymond and James Vroom, Esq., he is indebted for assistance in reading proofs; and to the courtesy of many ladies and gentlemen who have loaned photographs for illustrations.

G. U. HAY.

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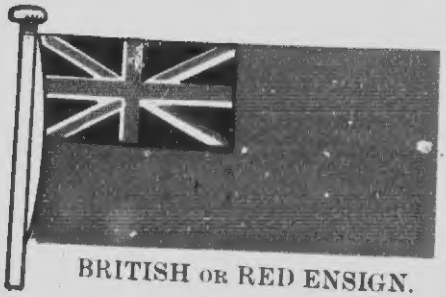
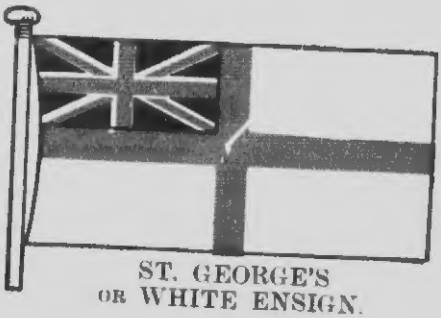
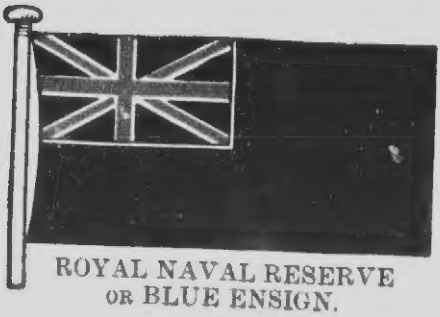
UNION JACK.
(FORT OR MILITARY JACK.)



BRITISH OR RED ENSIGN.



ST. GEORGE'S
OR WHITE ENSIGN.



ROYAL NAVAL RESERVE
OR BLUE ENSIGN.

DOMINION ENSIGN.

EXPLANATION.

The UNION JACK is quartered in the upper left-hand portion of three flags—the red, white and blue ensigns. The Union Jack itself, as a military flag, is floated above forts and garrisons, and is hoisted on all naval vessels carrying marines, and above the Parliament Houses of Westminster and Ottawa.

The RED ENSIGN is the flag of the British people everywhere; also the British merchant-vessel flag.

The WHITE ENSIGN is the flag of the navy.

The BLUE ENSIGN is the flag of the Royal Naval Reserve. The Blue Ensign, with the Canadian coat-of-arms in the fly, is the flag of all Canadian Government vessels.

The RED ENSIGN, with the Canadian coat-of-arms in the fly, is the flag of the Canadian people; also the flag of Canadian merchant-vessels.

The flag of the Governor-General of Canada is a Union Jack bearing, on a white shield in its centre, the Canadian coat-of-arms, surrounded by a wreath of maple leaves and surmounted by a crown.

The Union Jack is also the flag of lieutenant-governors, with the arms of the respective provinces in the centre, surrounded by a garland of maple leaves without the crown. It is floated only over the Lieutenant-Governor's residence or over the house where he may be staying on an official visit.

THE
MARITIME PROVINCES
SCALE OF MILES
0
50
100
GULF OF ST. LAWRENCE
QUEBEC
UNITED STATES
NEW BRUNSWICK
NOVA SCOTIA
PRINCE EDWARD ISLAND
CAPE BRETON ISLAND
MAGDALEN ISLANDS (To Quebec)
Chaleurs Bay
Miramichi Bay
Northumberland Strait
BAY OF FUNDY
MISCOU I.
SHIPPEGAN I.
Shippegan
Dalhousie
Campbellton
Bathurst
Edmundston
Grand Falls
Perth
Woodstock
Douglastown
Newcastle
Chatham
Richibucto
Boiestown
FREDERICTON
St. John
Oromocto
Gagetown
Moncton
Shediac
Hillsborough
Hopewell
Hampton
Sackville
Amherst
Dorchester
St. Stephen
St. George
Milltown
St. Andrews
RESTIGOUCHE
GLOUCESTER
NORTHUMBERLAND
VICTORIA
CARLETON
YORK
KENT
WESTMORELAND
ALBERT
KINGS
CHARLOTTE
North Point
Tignish
Summerside
CHARLOTTETOWN
Georgetown
Souris
East Point
QUEENS
KINGS
C. North
ST. PAULS I.
INVERNESS
VICTORIA
Baddeck
Sydney
Sidney Mines
Victoria Mines
C. Breton
Louisburg Har.
RICHMOND
Arichat
C. Canso
Canso
Port Hood
C. St. George
Antigonish
Pictou
New Glasgow
Port Mulgrave
Guysborough
Truro
Londonderry
Joggins Mines
Spring Hill Mines
CUMBERLAND
COLCHESTER
PICTOU
ANTIGONISH
GUYSBOROUGH
HANTS
HALIFAX
KINGS
ANNAPOLIS
LUNENBURG
DIGBY
QUEENS
SHELBURNE
YARMOUTH
Windsor
Kentville
Canard
Blomidon
Minas Channel
C. Chignecto
Chignecto B.
C. Enrage
Quaco Hd.
C. Spencer
Dartmouth
HALIFAX
Halifax Harbour
C. Sambro
Tangier
Sherbrooke
Annapolis
Digby
Lunenburg
Bridgewater
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INDIAN STONE IMPLEMENTS.

CHAPTER I.

THE LEGENDARY AGE.

THERE is a long story of our past not found in this book, nor is it written in any book. The rocks and mountains, the sea and tides, river-valleys and plains, the winds and the waves can tell us the story in part if we can but read it aright.

It deals, not with three or four centuries of our past, but with millions of years and the changes wrought so slowly to gather the waters together in their place and make the dry land fit for the abode of man. The worn and tilted rocks, the picturesque hills and valleys, the streams, careering through forests of pine and spruce and maple, tell of struggles

and changes made by natural forces at work in the dim past. That story belongs to the geographer; *our* story deals with people and events.

The First Dwellers.

Who were the first human beings that dwelt in New Brunswick? Were they cave-dwellers? Or were they the forefathers of the Micmacs and Maliseets who live here to-day? Did they feel their way in canoes along our shores? or did they float along our beautiful rivers, flowing from their hilly cradles in the northern wilderness? We do not know. The whole country was thinly settled by Indian tribes. Their shell-heaps along the coasts, and the few legends and names they have left, tell us but little of their life.

Way of Living.

Those shell-heaps or kitchen-middens show us that they were a wandering people, living by fishing and the chase; their legends and traditions tell of a belief in a Great Spirit, and in many curious rites. The scanty records of these people probably do not go farther back than a few hundred years before the arrival of the first white men on our coast. Arrowheads chipped from stone, rude stone axes, knives made from thin slices of wood or stone, fishhooks made of bone, rude earthen dishes and kitchen vessels shaped from clay, are all that can now be gathered from the buried remains of the handiwork of these earlier people. The great food-stocked Gulf of St. Lawrence and Bay of Fundy

yielded them plenty of fish, lobsters, clams and oysters; the rivers teemed with salmon and trout, and the forests with moose, deer and smaller game. Everywhere was abundance in summer; but the frosts and snows of winter must have often brought hardship and suffering upon them in their

Rivers Yielded Food.

INDIAN WIGWAM.

rude dwellings on the icy shores, or in their tents of bark or boughs which were their only shelter as they followed the chase.

But what was the daily life of these people? The blue smoke faintly wavered above the wigwam. The Indian sat before his camp-fire with its weird flames flickering against the dark of evergreen

forests. He enjoyed his wild life, even if days of feasting were followed by the spectre of gaunt famine,—a life which lured the adventurous Frenchman into the forest in later days, and has not lost its charm for the canoeman and woodsman of our own time. The Indian fished and hunted. He brought to his home the peaceful trophies of the chase; his dusky mate cooked for him the flesh of deer and moose and made the skins into clothing; children were born; days came and went; spring brought gladness, and the warm days of summer, filled with content and feasting, glided swiftly away; the haze of Indian summer cast its spell over the land then as now; winter snows lay thick around the wigwams; men walked on snowshoes, and the children shouted as they pushed their way through snow-covered thickets or with tingling fingers and toes slid along the ice-covered streams.

Wild Life Enjoyed.

They had no cellars and granaries in which to lay up a store of food for the winter. Their houses were not made to keep out the frosts and storms, nor built with chimneys to carry away the smoke. No tablets or mounds mark the spot where these rude forefathers now sleep their winters and summers away; no temple tells where they paid their devotions to a Great Spirit. They were vagrant children of the wilderness, having their share

Joys and Woes of a Wild Life.

of the joys and sorrows of life, which perhaps seemed as real to them as to those who now dwell in their places.

Long before the arrival of Europeans on our coast, this province was occupied by two distinct Indian tribes, the Micmacs (or Souriquois) and Maliseets (or Etchemins). The Micmacs were no doubt the earlier comers. Their descendants are now found in eastern New Brunswick, in Nova Scotia, and Prince Edward Island, while the descendants of the Maliseets are found chiefly on the St. John river and its tributaries. The great race of Algonquin Indians, to which the Micmacs and Maliseets as well as many other tribes of northern Indians belong, had many legends which pointed to a common origin and a home in the north. A story of the Algonquins, told long ago round their camp-fires, speaks of the Sun-God, and tells that he sleeps during the winter months. When the leaves fall in the autumn, or as they say it, "in the moon of the falling leaf," before taking his long nap he fills his great pipe and leisurely smokes—the blue clouds as they rise filling the air; and this accounts for the haze that marks the Indian summer.

The Micmacs and Maliseets.

Belief in the Sun-God.

Glooscap was a sort of deity among the Micmacs and Maliseets, and the object of their worship.

Many stories are told of him. The legend of "How Glooscap found the Summer" fits into the Algonquin story told above: In the long ago Glooscap went far north, where all was ice. He entered the wigwam of a mighty giant whose name was Winter. He sat down and smoked, while the giant told him stories of the olden time. Glooscap fell

"Glooscap," An Indian Demigod.

CAPE BLOMIDON.

asleep and slept for six months. When he awoke he went south and found the Summer, "the most beautiful one ever born." He secretly carried it in his bosom to the wigwam of the giant in the frozen north. And now it was Glooscap's turn to tell stories; and soon it grew so warm that Winter and his

His Weird Stories.

wigwam melted away; the rivers were unlocked, and the grass grew. Glooscap left Summer at the north and went home.

The Indians say that Glooscap looked and lived like other men. He dwelt in a big wigwam at Cape Blomidon, which still bears the name of Glooscap's home (Glooscapweek). Here strangers were always welcomed and kindly cared for. But after a while Glooscap left this country, displeased, it is said, by the coming of the white men and their bad conduct. The wolves were his dogs. They were turned into rocks, and may still be seen about the shores of the Bay of Fundy, keeping a steady and faithful watch for his return. The Indians believe that he still lives, and that the howling of the wolves and the scream of the loon are cries of sorrow for him.

It was believed that Glooscap created man out of the heart of the ash-tree, and the tree has since been held sacred and an object of regard for its many uses. He shielded his people from evil spirits, and helped to supply their wants. He tamed the moose and caribou so that they came about the wigwams. He killed all bad animals, or reduced them to a size that made them harmless. The squirrel was at that time as big as a lion, and when Glooscap asked him what he would do if he met a man, he flew at a stump and tore it furiously

Belief in His Power.

with his teeth and claws. Glooscap thought him too dangerous, and therefore reduced him to his present size.

According to Indian story, Glooscap had a little to do with forming some of the natural features of this country. While out hunting one day with his dogs near Cape Chignecto he started a moose, which took to the water and swam out into the Bay of Fundy, where the dogs could not follow. These, seated on their haunches, howled loudly at the loss of their prey. Glooscap, hearing their noise, came up, stopped the moose and turned him into an island, which is known as the Isle of Haut. He changed the dogs into rocks and left them there in the same position in which he had found them; and there they may be seen at this day watching the moose. The beaver was one of those animals which had been the cause of some trouble and harm, and Glooscap had several times let him off with a caution. But the beaver kept on building houses and blocking up streams. He made a dam across the mouth of the St. John river, which caused the waters to rise and turned the interior of the country into a great lake. With a blow of his heavy club Glooscap broke the dam, a part of which was carried out to sea by the rush of waters which followed. A piece of Glooscap's club, called Split Rock, is still to be seen in the rapids at "Glooscap's

Dogs Changed Into Rocks.

Gorge," at the mouth of the St. John river, and the part of the dam carried out to sea became Partridge Island. The waters of the river were never again stopped up, but kept on their regular course to the sea. The great interior lake was reduced in size, and the Grand and Washademoak Lakes are the portions of it that still remain.

Hero Worship.

Glooscap was a myth; but in the long ago there was no doubt some hero among the Indians, of great size and strength. Him they would delight to worship. They would tell wonderful stories of his feats of strength. His deeds would be handed down in story from one generation to another, always something being added to suit the fancy of the story-teller. This is not the fashion of the Indian alone; earlier peoples everywhere had their fables of gods and heroes, the stories growing in wonder as they passed from mouth to mouth. And human nature is not very different to-day. When the story-teller finds that his oft-repeated tales are growing stale, he taxes his powers to bring in something more marvellous and thus arouse the flagging interest of his hearers. The Glooscap tales in this way are much like the wonder stories of every race.

CHAPTER II.

JACQUES CARTIER.

French Explorers.

In the year 1534, when the eastern shores of New Brunswick were leaping into sudden and glorious summer, there crept through the mists of the Gulf of St. Lawrence two tiny vessels. From their mastheads waved the flag of France. On thier decks stood more than a hundred hardy mariners of St. Malo, who had braved safely the waves of the Atlantic and the chill winds and icebergs of the Labrador coast. Their leader was Jacques Cartier, then forty years of age, a bold and skilful seaman whom King Francis I. of France sent out to discover and take possession of new lands in the West.

Jacques Cartier Their Leader.

Cartier and his companions were the first white men of whom we have any record that stood on the shores of New Brunswick.

In the sagas or stories of the Norsemen who settled in Iceland and Greenland in the ninth and tenth centuries, we are told that Leif Erik, son of Erik the Red, sailed to the

South with his hardy followers in their curious-looking ships, and were the first to see the land of northeastern America. These rovers, who looked upon the sea as their proper home, were the kinsmen of those Vikings who from their rugged strongholds in Norway and Denmark sailed forth to carry ruin and terror into the British Isles. Whether they came into the Gulf of St. Lawrence or Bay of Fundy and saw the shores of New Brunswick, is not known. Many visits were made by the Norse sailors to the coast of America nearly five hundred years before Columbus came, and they carried back to Iceland many curious stories of the natives and the lands which they visited. But the Norsemen chose to live in their homes amid the ice and snows of the North. The stories they told of the new land and its strange people were soon forgotten; or made no one wish to brave the storms of unknown seas and the perils of a wilderness peopled by savage men and beasts.

Story of the Norsemen.

The discovery of America, in 1492, by Columbus, who seems to have known of the early Norse voyages, soon led others over western seas. The Cabots, father and son, sailing from Bristol, in May, 1497, crossed the ocean and discovered land on the 24th of June. Early English and French explorers followed the Cabots. Some of them probably entered the Bay of Fundy and the Gulf

LANDING OF COLUMBUS.

of St. Lawrence. Their main object was to find and explore a "great river of the West" through which would flow, as they fondly thought, the riches of China and India; failing in that, to lay claim to as much of the newly discovered land as possible for the kings under whose banners they sailed.

Cartier's Course Described.

Cartier has given us, in his own words, the story of his discovery of the eastern shore of what is now New Brunswick. By the aid of this story and copies of old maps, we are able to trace his course from point to point. Sailing through the strait of Belleisle, he coasted the southern shores of Labrador and the west coast of Newfoundland. Thence he came to the north end of what is now Prince Edward Island, and sailed into the bay which

narrows into Northumberland Strait at its lower extremity. This he called the Bay of St. Lunaire, because it was on the feast day of that saint that the bay was discovered. Cartier thought the land was "continuous" to the south, that is, that Prince Edward Island formed part of the mainland of New Brunswick, so he turned to the north and came to Point Escuminac, near the entrance to the Miramichi river. This was on the second day of July, 1534; and it is the first known record of the discovery of any portion of our province.

To Find a Waterway To the East.

The story of Cartier's voyage northward along our coast is full of interest for us. It must be kept in mind that he, too, was seeking to find that great river or waterway that would open to Europe the riches of the far East. Crossing the mouth of the Miramichi estuary, "a bay in the shape of a triangle, all ranged with sands and very deep" (extending far into the land), he continued his course along the low and sandy shores of Northumberland and Gloucester counties until he rounded the north point of the island of Miscou, which he named the Cape of Hope (Cap d'Espérance), because he hoped that in the bay which they were entering they would find the long-wished-for passage to China. He found

"the land on the south side of the said bay a beautiful and as good land, as easy to cultivate, and as full of goodly fields and

meadows as any we have seen, and level as a pond; but that on the north is a high land, mountainous, and all full of forest trees of many sorts. . . . . The midst of the sa bay is in forty-seven and a half degrees of latitude and seventy-three degrees of longitude."

(Longitude was then reckoned from Ferro, one of the Canary islands.)

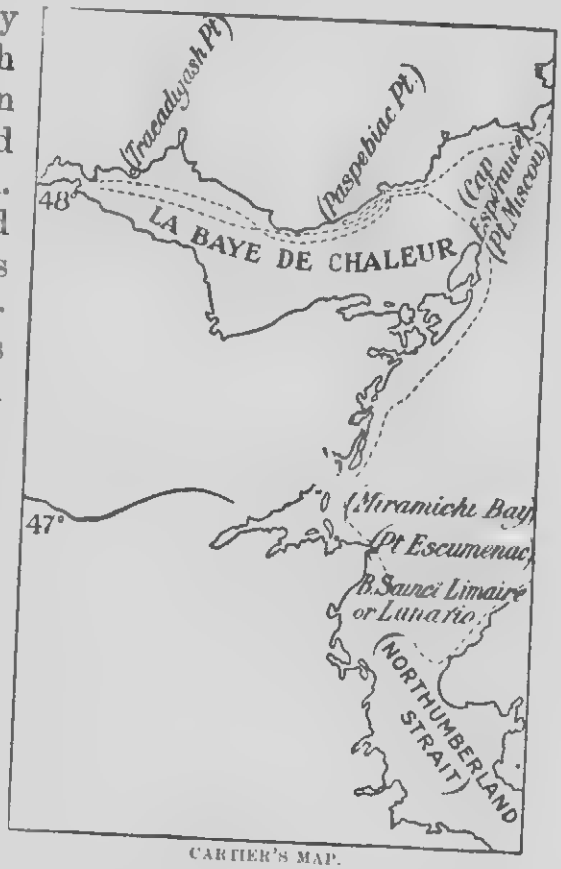
The name of Baie de Chaleur (Bay of Heat) was given by Cartier to this beautiful sheet of water that forms our northern boundary, so welcome was the summer heat to the chilled mariners who had been wrapped in the fogs of Labrador and Newfoundland for weeks before. During the eight days of their stay—from the 4th of July to the 12th—the bay was explored. Coming to the end of it, the estuary of the river (Restigouche), they "were very sorry," because they found there no open passage to the west. Beyond the low lands that lie along the mouth of the river they saw everywhere to the north and south a wilderness of rugged mountains,—scenery that has charmed every beholder since the days of Cartier.

Exploration of the Bay Chaleur.

All along our east coast Cartier met parties of the Indians, who, finding that the white men meant no harm to them, became very friendly, showing that gentleness of disposition which has always marked their nature when treated kindly and justly. A few incidents taken from Cartier's story will show

Cartier and the Natives.

how ready they were to trade with the Frenchmen and be on good terms with them. On the other hand Cartier's dealings with the simple-hearted savages seem to have been kind and just, without any of that cruelty which has so often marked the treatment of the Indian by the white man.



CARTIER'S MAP.

Indians Numerous.

In the Bay Chaleur Cartier found large numbers of the Indians, drawn there by the abundance of fish. Speaking of the coast near Paspebiac Point, he tells us in his simple and quaint language:—

"When we were half a league from that point, we saw two companies of boats of savages, who were crossing from one land to the other, more than forty or fifty boats. One of the said companies of boats came to the said point, and a great number of men landed on the shore, and made a great noise, and made signs that we should come on shore, showing us skins on pieces of wood; and because we had but one boat we would not go to them, but

we went to the other company which was on the sea, and they (on the shore) seeing that we fled, prepared two of their largest boats to follow us, with which also five others of those coming from the sea united, and they came close to our boat, dancing and making signs of wishing our friendship. . . But because we had, as has been said, but a single boat, we would not trust to their signs, but made signs to them to draw off, which they would not do, but came towards us in such great force that they completely surrounded us with their seven boats; and, since they would not draw off for any signs that we could make, we shot off two pieces among them, and they made haste to return to the said point, and they made a wonderfully great noise, after which they began to return towards us as before, and when they were close to our boat we shot two squibs at them, which passed among them and astonished them greatly, so that they took to flight in great haste, and followed us no more.

Cartier's Adventure With Them.

"The next day a part of the said savages, with nine of their boats, came to the point and entrance of the creek where we were at anchor in our ships, and we, being made known of their coming, went with our boats to the said point and entrance where they were. But the moment they saw us they began to flee, making signs that they had come to trade with us, and showed us skins of little value, with which they clothe themselves. We made them signs likewise that we wished them no ill, and two of our men went on land to go to them to carry them knives and other iron wares, and a red hat to give to their chief, and seeing this, a part of them came on shore with their skins and traded with us, and showed a great and remarkable joy to have and to obtain the said iron wares and other things, dancing and making many ceremonies, pouring the sea water on their heads with their hands, and giving us everything they had, so that they went back altogether naked, without a single thing upon them, and they made signs to us that the next day they would come again with other skins."

Cartier coasted along the Bay Chaleur, on the north or Quebec side, probably reaching a point opposite to where Dalhousie now stands, just beyond Tracadigash Point. His story continues:—

"Seeing there was no passage we began to return. Making our way along the coast, we saw the said savages on the banks of a pond in a low land, where they were making many fires and much smoke. We went thither, and found that there is a channel of the sea that enters into the said pond, and we placed our boats at one entrance of the said channel. The savages came in one of their boats and brought us pieces of seal already cooked, which they placed on pieces of wood, and withdrew, making signs to us that they gave them to us. We sent two men ashore with hatchets and knives, beads and other merchandise, at which they showed great joy. And then they came in a crowd in their boats to the shore where we were, with skins and whatever they had, to obtain our wares. They were in number—men, women, and children—more than three hundred, of which a part of the women who did not come over danced and sang, being in the water up to their knees. The other women, who had crossed to the other coast where we were, came very friendly to us and rubbed our arms with their hands, and would lift the joined hands to heaven, making many signs of joy. And in such manner they reassured us, so that finally we traded hand to hand with them for all they possessed, which is but of small value. We saw that they are people whom it would be easy to convert—they go from place to place, living by capturing fish at the fishing season. Their country is in climate more temperate than Spain, and the most beautiful it is possible to see, and as level as a pond. There is no spot, however little, which, when without trees, does not bear wild wheat, which has an ear like rye, and the corn is like oats, and peas are as thick as

The Savages are Friendly.

if they had been sown and cultivated; and there are gooseberries white and red, strawberries and raspberries, red roses, and other herbs of pleasing and abundant odor; also there are many goodly meadows and good grass, and ponds with great plenty of salmon. I believe, more than ever, that the people will be easy to convert to our holy faith."

This ends Cartier's story, so far as it relates to New Brunswick. Of all the place-names that he gave, the only one that survives is Bay Chaleur. His description of our natives is the first given by any voyager. One would expect that, as a practical seaman, he would have given some account of the birch-bark canoes of the Indians, for they, as well as the appearance and habits of this new race of people, must have aroused great curiosity among the Frenchmen.

On the 12th July Cartier sailed from the Bay Chaleur to Gaspé, and crossed over to Anticosti.

Sails Back to France.

As it was getting late in the season, he set sail for France, passing through the Bay of Castles (Strait of Belle-isle), through which he had entered the Gulf of St. Lawrence. He returned to Canada the next year, discovered the River St. Lawrence, and spent the winter at Quebec, losing many men from cold and disease. He again spent the winter of 1541 42 at Quebec, but after that returned no more to Canada.

CHAPTER III.

DE MONTS AND CHAMPLAIN.

SAMUEL DE CHAMPLAIN.

Champlain now Appears.

It was a rare day in June that De Monts and Champlain, after rounding Spencer headland, came in sight of the harbor of St. John, through which the strong river was pulsing its course to the Bay of Fundy like a discharging artery. Where now stands New Brunswick's chief city, its tall church spires seen from the distance, shapely cedars and spruces raised aloft their cone-like tips—the green spires of "God's first temples." The heights around and the distant hills were crowned with sombre pines and firs, their dark green enlivened by the fresh tints of the deciduous trees newly awakened from their long winter's sleep.

"Glooscap's dogs" gave no warning bark of the coming of the Frenchmen's ship. No sound

came upon the ear save the shrieking of the white-winged gulls or the noise of waters rushing through the distant falls. Where now the fumes rise from thousands of chimneys, faintly curled the blue smoke above a few vigwams of the half-naked savages. They shot out in their canoes to meet the light-hearted French. No feathered heads lay in ambush, no whistling arrow sped its course from leafy covert, no tribute of scalps was asked for; but the pipe of peace greeted the discoverers from beyond the Atlantic, three hundred years ago.

Indians Peaceably Greet him.

Seventy years had passed since Cartier explored the Gulf of St. Lawrence and touched our eastern shores. In the years that lay between, explorers from Europe, tempted by the love of gain or from a spirit of adventure, had come to these coasts; but without the authority of kings, "to discover and take possession of new lands and write a faithful account of all they saw." No attempt is here made to follow the loose and uncertain records of these voyages.

Gain and Adventure Incite other Explorers.

At the beginning of the seventeenth century a truer idea of the new world of Columbus had begun to dawn on Europe. The discovery of a passage to the West was no longer the chief object. The eastern coast of America had been pretty fully explored. Magellan had sailed into the Pacific through the

straits which bear his name; Cortez had seen the same ocean from the Isthmus of Panama. Drake was the first Englishman to sail across the Pacific and find his way round the world. Frobisher and Davis had pierced the icy Arctic seas in a vain attempt to find a north-west passage. Fishing smacks had crossed the Atlantic, as they have done ever since, to fish for cod on the Banks of Newfoundland. Spain had led all other nations in discovery, in cruelty, and greed for gold. But the great Spanish Armada was destroyed, and England took the place of Spain as the mistress of the seas, and English merchants began to see that the paths of ocean were the roads to wealth. But though Spain had long before founded an empire on the Gulf of Mexico, the close of the century saw the north still a wilderness. Cold and shipwreck worked havoc with Roberval's colony on the St. Lawrence; Gilbert's attempt to colonize Newfoundland ended in disease and death, the convict settlement of the Marquis de la Roche on Sable Island suffered miserably; and the Indians destroyed Raleigh's little colony in Virginia.

England Begins to be Mistress of the Seas.

Sieur de Monts.

In 1603, Henry IV. of France gave to the Sieur de Monts the right to colonize Acadia, the bounds of which were not well marked, but were supposed to extend from Cape Breton half way to Florida. He was

given the feudal lordship over this new country, with the sole right to the fur-trade of that vast region, including Newfoundland and the mouth of the St. Lawrence. In return for these rights, de Monts agreed to found settlements, till the soil, and convert the natives to the Roman Catholic faith. Samuel de Champlain was appointed geographer, and was charged by the king to write a "faithful account of all he saw." He sailed in the ship of 150 tons which conveyed de Monts and his company of priests and settlers to the new world. It left Havre-de-Grace on the 7th of April, 1604; reached Sable Island on the 1st of May; and, following the coast of Nova Scotia, entered the Bay of Fundy, which the Sieur de Monts named *La Baye Françoise*, and which Champlain was the first to map out and describe.

SIEUR DE MONTS.

French Pries and Settlers.

Champlain had been trained from his boyhood for the sea. Born in 1567 at Brouage, a little town on the Bay of Biscay, he was taught to brave the perils and rough waters of that coast. He loved

the sea, and early became familiar with the art of navigation, of which he says in one of his books: "It is this art which from my childhood has lured me to love it, and has pricked me to expose myself almost all my life to the rude waves of the ocean." Champlain made a voyage to the West Indies and was in the service of the King of Spain for several years. On his return to France he made a report of his travels to the king, a plain, simple story of what he had seen in the New World. In 1603 he made a voyage to Canada, exploring the St. Lawrence as far as Montreal, making a map of the river, and writing an account of his journey, which is still preserved. Fearless of danger, patient, wise, prudent and self-controlled, Champlain had the qualities of a discoverer and a founder of colonies. In his dealings with the Indians he was fair and open, always treating them kindly, and wishing to persuade but never force them to become Christians. He had none of the greed of the trader. He frankly forgave those who wronged him. In his later years he governed Canada wisely, guiding it well through its first years, when settlers were few, and danger and hardship their common lot. He died at Quebec, Christmas Day, 1635.

Fearless and Prudent.

After first sighting the cape known as La Have, de Monts and Champlain explored with care the west shores of Nova Scotia, mapping out the coast

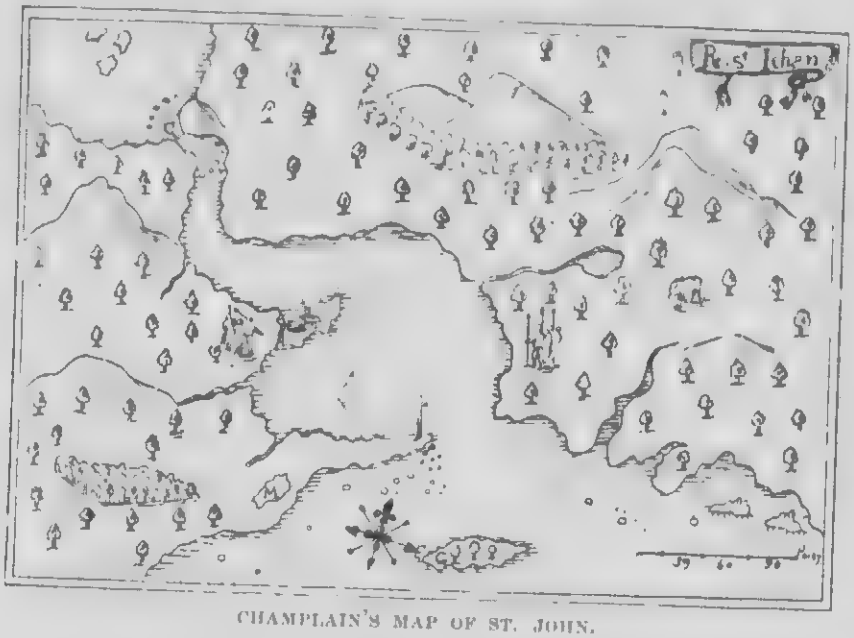
line and giving names to the places they saw and visited. Most of these names are still kept, and the course of this eventful voyage can be traced with ease by the aid of these maps and Champlain's clear and faithful account. On the 16th of June they entered Digby Basin, which Champlain says is "one of the finest harbors I have seen along all these coasts, in which two thousand vessels might lie in security, . . . which I have named Port Royal." Charmed with the situation, they spent several days exploring the basin and the rivers which flow into it. They saw that it would be a good place for a settlement, and the next year there was founded on the northern side of it, Port Royal, the first permanent colony in northern America. Keeping on their course up the Bay of Fundy, they entered the passages at its head, where, after exploring Mines Basin, Cumberland and Chignecto Bays, the discoverers sailed west, some six leagues, along the lofty and rugged shores of the Bay of Fundy, until they came to the Quaco River and the low cape on which Quaco light now stands. From the deck of their vessel they saw Mount Theobald, eight or ten miles inland, the shape of which reminded Champlain of a cardinal's hat. Four leagues farther to the westward they passed a rocky point (McCoy's Head), "where there are strong tides which are very dangerous." Both here and at Quaco

Nova Scotia Explored.

Port Royal Basin.

Champlain reports finding iron mines. The red color of the rocks, caused by the trickling over them of water saturated with iron, deceived the explorers, as it has, in many instances, deceived others. No iron or copper mines of much value have been found along the north shore of the Bay of Fundy.

No Mines are Found.



CHAMPLAIN'S MAP OF ST. JOHN.

"Four leagues farther on," says Champlain, "is a fine bay running up into the main land, at the extremity of which there are three islands and a rock, two of which are a league from the cape towards the west, and the other is at the mouth of the largest and deepest river we had yet seen, which we named the River St. John, because it

was on this saint's day that we arrived there." This was the 24th of June, 1604.

De Monts has the River Explored.

The river was not explored farther than the falls; but the Sieur de Monts, four years afterwards, sent men up the river, who found it "beautiful, large, and extensive, with many meadows and fine trees, as oaks, beeches, walnut-trees, and also wild grape-vines."

On Navy Island, at the mouth of the river, Champlain found an Indian long house, which he describes as a "Cabin where the Savages fortify themselves." This was called in their language "Ouigoudy," and Champlain thought this name was given to the river. But the Indians, both Micmacs and Maliseets, called it Woolastook, meaning the goodly river. Ouigoudy was no doubt the site of

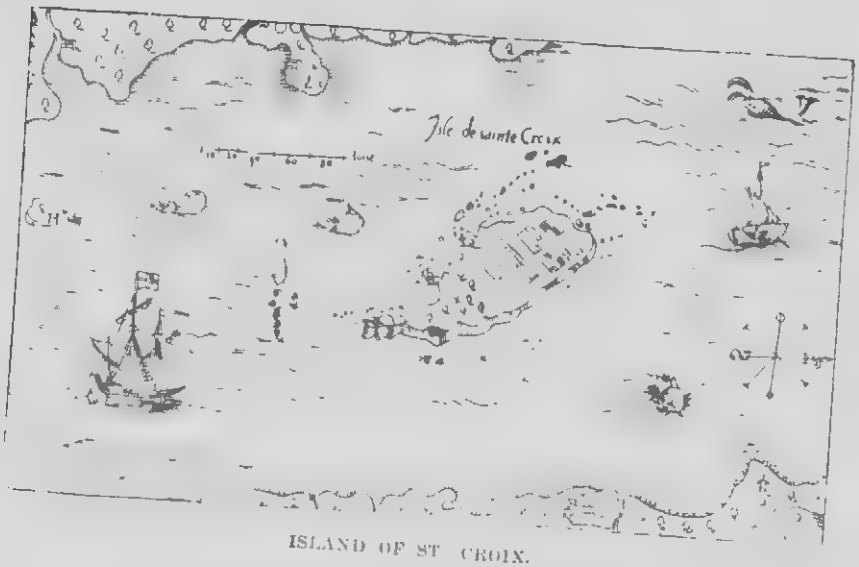
An old Indian Village.

a very old encampment. Here lived the Indian Chief Secoudun (or Chkundun). Lescarbot, the French historian, who came to Acadia in 1606, says: "The town of Ouigoudy, the residence of the said Chaundun, was a great enclosure upon a rising ground, enclosed with tall and slender trees, tied one against another; and within the enclosure were several cabins great and small, one of which was as large as a market hall, wherein many families resided." In the large cabin which served as a council chamber, they saw some eighty or a hundred savages

all nearly naked. They were having a feast which they called *Tabagie*. The chief Secoudun made his warriors pass in review before his guests. Lescarbot describes this Indian chief or sagamore as a man of noble mien and great influence, who loved the French and admired their civilization. "Moreover," adds Lescarbot, "he wore the sign of the cross upon his bosom, which he also had his servants wear; and he had in imitation of us a great cross erected in the public place, called Ouigoudy, at the port of the River St. John."

The rugged natural features of St. John have changed but little in the lapse of three centuries. The rocky heights, and the distant hills clad with evergreen, still meet the view as the traveller nears the city.

MODERN ST. JOHN.



ISLAND OF ST CROIX.

CHAPTER IV.

THE FIRST SETTLEMENT IN ACADIA.

LATE in June, of the same year, de Monts and Champlain sailed westward from the St. John and entered Passamaquoddy Bay, passing the Wolves, the four islands which lie in the path of the mariner, stretching out their long, stealthy forms as if seeking for prey. Towards the south they saw the bold headlands of Grand Manan, and farther west were other islands. Passing into the bay, among its many islands, they came to a river flowing from the mainland, which they called the River of the Etchemins, from the name of the savages who lived in the country. Sailing up this river for a league or two they

Grand Manan.

came to an island which they found could be easily fortified and which they decided to make their home for the winter. This was called the Island of St. Croix, a name which de Monts gave to the river from the curious forking of its branches, resembling a cross, a short distance above the island. The island of St. Croix is now called Dochet's Island, and is in United States territory. The name de Monts or Champlain would be more suitable, keeping fresh in mind the memory of these men and the event of their discovery.

Too Little Honor Shown.

Too little is now thought of the deeds of these brave explorers; and so little honor is paid to Cartier, de Monts, and Champlain, who came first and prepared the way for others to follow, that no place in New Brunswick bears the name of any one of them; no memorial marks the spot of their landing, and only a few have read the quaint stories they have told of the shores and natives of this province. The Englishmen who came later and founded colonies knew little except by hearsay of these early discoverers. Now that the keen struggle of making a home and a living in a new country is less severe, and when scholars have searched old records and translated the stories of these early voyages, should we not pause to read them, and then keep fresh and hand down to the future the memory of what they have done?

On the lonely island of St. Croix de Monts and his followers built their habitation and settled down for an untried and dreary winter. They had bravely faced the breakers of the Atlantic and the tides and reefs of the Bay of Fundy. But that was in pleasant summer. The frosty breath of the northern autumn nights warned them but little of that winter whose biting blasts they were to feel for the first time, and of whose snows and ice they had but dimly heard. Within their rude fort they suffered from cold and disease, and dreamed of the sunny skies of France which many of them would never see again.

De Monts Prepares for Winter.

Winter came sooner than was expected, and before they were ready for it, which has been the case with many settlers since. Champlain's account of the hardships and conditions of a winter three centuries ago is of great interest to us now:

"The snows began on the 6th of October. On the 3rd of December we saw ice pass which came from some frozen river. The cold was sharp, more severe than in France, and of much longer duration, and it scarcely rained at all the entire winter. I suppose that is owing to the north and north-west winds passing over high mountains always covered with snow. The latter was from three to four feet deep up to the end of the month of April lasting much longer, I suppose, than it would if the country were cultivated. During the winter many of our

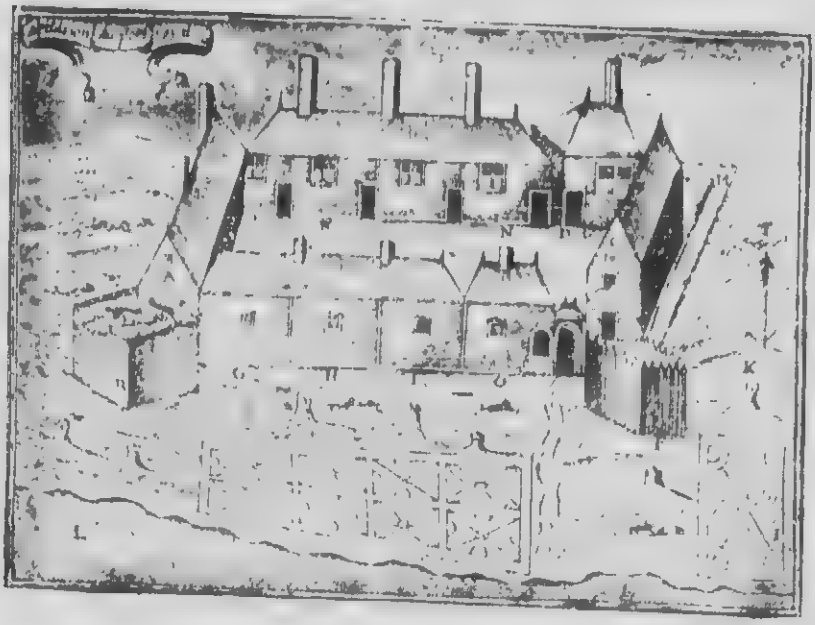
Champlain Depicts a Winter of his Day.

company were attacked by a certain malady called the *mal de la terre*—otherwise scurvy, as I have since heard from learned men, . . . so that out of seventy-nine who composed our party thirty-five died and more than twenty were on the point of death. The majority of those who remained well also complained of slight pains and short breath. We were unable to find any remedy for these maladies. . . . Our surgeons could not help suffering them selves in the same manner as the rest. Those who continued sick were healed by spring, which commences in this country in May. That led us to believe that the change of season restored their health rather than the remedies prescribed. During this winter all our liquors froze, except the Spanish wine. Cider was dispensed by the pound. The cause of this loss was that there were no cellars to our storehouse, and that the air which entered by the cracks was sharper than that outside. We were obliged to use very bad water, and drink melted snow, as there were no springs nor brooks, for it was not possible to go to the mainland in consequence of the great pieces of ice drifted by the tide, which varies three fathoms between low and high water. Work on the hand-mill [used for grinding the wheat] was very fatiguing, since the most of us, having slept poorly, and suffering from insufficiency of fuel, which we could not obtain on account of the ice, had scarcely any strength, and also because we ate only salt meat and vegetables during the winter, which produce bad blood. The latter circumstance was, in my opinion, a partial cause of these dreadful maladies. All this produced discontent in Sieur de Monts and others of the settlement.

INDIAN SNOWSHOE.

"It would be very difficult to ascertain the character of this region without spending a winter in it, for, on arriving here in summer, everything is very agreeable, in consequence of the woods, fine country, and the many varieties of good fish which are found here. There are six months of winter in this country. The savages who dwell here are few in number. During the winter, in the deepest snows, they hunt elks and other animals, on which they live most of the time, and, unless the snow is deep, they scarcely get rewarded for their pains, since they cannot capture anything except by a very great effort, which is the reason for their enduring and suffering much. When they do not hunt they live on a shell fish called the cockle. They clothe themselves in winter with good furs of beaver and elk. The women make all the garments, but not so exactly but that you can see the flesh under the arm pits, because they have not ingenuity enough to fit them better. When they go a hunting they use a kind of snowshoe twice as large as those hereabouts, which they attach to the soles of their feet, and walk thus over the snow without sinking in, the women and children as well as the men. They search for the track of the animals, which, having found, they follow until they get sight of the creature, when they shoot at it with their bows, or kill it by means of daggers attached to the end of a short pike, which is very easily done, as the animals cannot walk on the snow without sinking in. Then the women and children come up, erect a hut, and they give themselves to feasting. Afterwards they return in search of other animals, and thus they pass the winter. In the month of March following, some savages came and gave us a portion of their game in exchange for bread and other things which we gave them. This is the mode of life in winter of these people, which seems to me a very miserable one."

Habits of the Natives.



PORT ROYAL.

On the 18th of June following, Sieur de Monts set out to explore the coast to the south, and sailed as far as Cape Cod; but, finding no suitable place to settle, and dreading the attacks of the Indians, whom they found less friendly and not so worthy to be trusted as those farther north, they returned to St. Croix. In August they quitted their habitation, taking as much building material as they could place on two vessels, and set sail for Port Royal, to establish there a more permanent colony.

Another Location Sought.

CHAPTER V.

THE INDIANS OF NEW BRUNSWICK.

THE accounts left us by Cartier and Champlain of the Indians of this country show that, if treated well, they were a harmless people. They lived by fishing and the chase, and clothed themselves in the skins of animals which they killed. Although the two tribes who lived here, the Micmacs and Maliseets, closely resembled each other in appearance, having the same copper-colored skin, straight, coarse black hair, thin beard, high cheek bones, and strong sinewy frames, the one could not speak or understand the language of the other. The Micmacs were found along the shores of the head of the Bay of Fundy, the Gulf of St. Lawrence, and throughout Nova Scotia, their camp sites and villages being in sheltered coves and near the mouths of tidal rivers. The sites were well chosen, where a wide view of the coast and the country

Habits of the Indians.

around could be obtained, to guard against enemies. They were near both to the sea and forest, making use of the outgoing and incoming tides, as do the fishermen of our own times to aid them in getting their supplies of food and driftwood for fuel. But there were few places that could yield enough for their wants in summer and winter for any length of time, so that they moved about from place to place, seeking the forests in winter for the greater shelter they gave and for the pursuit of game.

Where the Maliseets Lived.

The Maliseets were found along the River St. John and its branches. The Passamaquoddies, kinsmen of these, lived in the south-west of the province, along the St. Croix and other rivers. Their hunting grounds extended far into the interior of the country, to which they went in their light birch canoes in summer, carrying these easily across the portage paths from the headwaters of one stream to another; and in winter they hunted the larger game on snowshoes, often tiring out moose, deer, caribou and other wild animals by their speed and endurance. The abundance of food in summer, and the joy of pushing their light canoes up stream or floating swiftly down on the rapid current, did not make up for the hunger and hardship they suffered in the winter, when streams were frozen over and the game had to be hunted over the deep snows in the depths of the wilderness.

The Indians of To-Day.

The descendants of the Micmacs and Maliseets live in New Brunswick at this day, their numbers at present being between sixteen and seventeen hundred persons. The villages and towns of the white men have sprung up on the sites of their old camping grounds. Other hunters pursue and trap the game, or fish in the bays and streams which once were theirs only. With the same calmness and unconcern that has always marked these "Stoics of the woods," they have accepted their lot. They have guided the angler to the choicest salmon pools, or led the hunter through a maze of forest trails to their former hunting grounds. They knew well where springs of cool, sparkling water burst from the hillside, and when nightfall drew near they reared their rude shelter beside the "white wigwam" of the stranger, and breathed in peacefully, with him, the fragrance of fir boughs. Their moody silence was now and then broken as they told of the coming of the dreaded Mohawks long ago, or stories of hunting the bear and beaver; and in their soft language they told the few, who were eager to learn, of the meaning of those beautiful place-names which still persist in New Brunswick, memorials of the events and life of a people who now attract little notice.

The keenness of the Indian sight in tracing animals in the woods or in picking out the signs

INDIAN PICTURE WRITING.

of an enemy, is wonderful. They know well the beasts of the forest; the trees, shrubs, useful plants, roots and their nature and uses; the birds, the time of their coming and going; the fish of the sea and the rivers, and their food qualities. Their language is soft and pleasing in sound, simple and expressive in meaning. They have legends which go far back into the past, and which, though mixed with fable, tell us much of their life and longings. They made rude pictures to mark events of their past history. They had figures cut upon rocks and trees to make known some fact to secure the safety of themselves or fellow-travellers through the forest or along rivers. Dr. Gesner tells that while making a

Remarkable Indian Traits.

geological survey of the province many years ago, he could not find his way along an old Indian portage between the headwaters of the St. Croix and Eel River Lake. After some search the figure of an Indian carrying a canoe was found marked on an old cedar tree, and, following the direction, the path was found, hidden by grass and fallen leaves. On another occasion, while nearing a fall on Eel River, he saw a rude picture, fixed on a post, of two Indians with their heels uppermost and their canoe upset. The warning was observed and understood in time to prevent a plunge over the fall beyond.

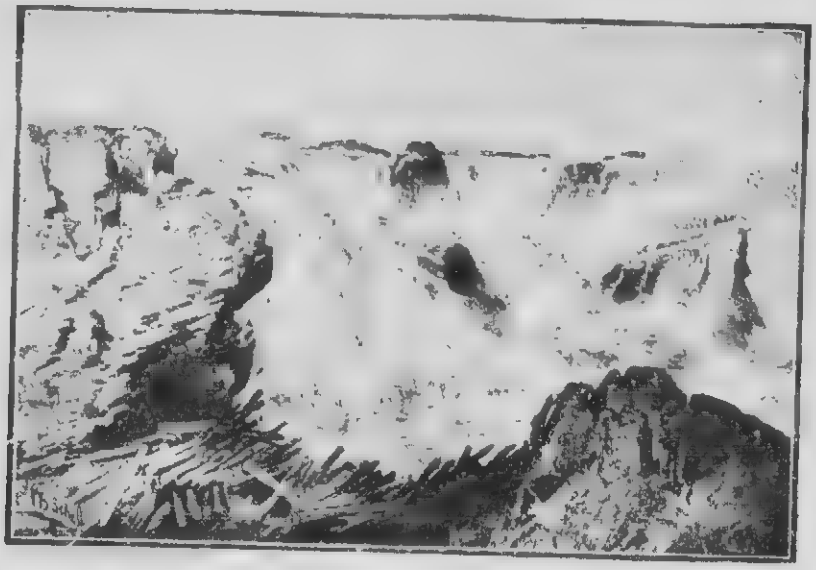
Indians Liked the French.

The Indians liked the French, who called them brothers, and were always ready to hunt or dance with them, and were quick to learn their language. Their gay, light-hearted manners fitted into the graver moods of the savages. Their priests lived in the rude wigwams. The French also pleased the Indian's vanity by making presents of dress and trinkets with which the warriors adorned themselves. They made no claims upon the lands of the savages, and were at all times ready to share with them the hardships as well as the joys of the wilderness. But it was not so with the English, who often slighted and did not trust them. The latter were less ready to offer presents, and treated lightly their rights as the owners of the lands.

The Indians resented this treatment, and often joined the Penobscots, as the Indians of Eastern Maine are called, in their attacks upon the English toward the south. It is but just to state that the English-speaking settlers who came first to New Brunswick treated the Indians more kindly, and after a time all the tribes were on friendly terms with the English.

Micmacs and Maliseets Friendly.

The Micmacs and Maliseets have always lived quietly together in New Brunswick. The Micmacs were no doubt the first to come to the province, and probably had possession at one time of the whole country, including the River St. John. The Maliseets were the more warlike. It is not known when they came upon the scene, or whether they drove by force the Micmacs to their present haunts on the North Shore, or agreed to share the country in peace between them. The Mohawks were the dreaded enemies of both tribes. In early times they no doubt visited this country, for there are many legends, both among the Micmacs and Maliseets, which tell of the fears they had of these fierce and cruel foes, and the many crafty tricks, in which they often called in the aid of magic or some friendly deity or force in nature, to assist them in escaping or defeating their enemies. A story tells how a band of Mohawk warriors, guided by two Maliseet women, who were forced to act as



GRAND FALLS OF ST. JOHN.

pilots to their canoes, were led over the Grand Falls of the St. John and dashed to pieces while on their way to destroy the encampments on the river below. Another story tells that on a fine, cloudless day a party of Micmacs were surrounded by Mohawks. On a sudden, at the magic word of the Micmac chief, the sky was clothed with blackness, a stroke of lightning stunned the Mohawks, and before they could recover they were all killed. The fact that the Indians fortified their camps by surrounding them with stout posts set closely together in the ground shows that they feared the attacks of enemies.

Mohawk Enemies Led to Death.

But these wars ceased long ago. Indian raids upon settlers are a thing of the past, and both Micmacs and Maliseets are settled upon lands reserved for them by the government; or they ply their trade of basket and canoe making near some village or town where they can sell their wares. They are honest and harmless; and there are very few examples of Indians committing crimes. The change from a free, roving life of the forest to a half-civilized condition has not improved them. In a few cases they have become successful farmers and traders, but the condition of the larger portion of them is not a happy one. Their fondness for ardent spirits has helped to degrade them, and has proved far more harmful than the hardships of a savage life.

Indian Life at Present.

A PORTAGE.

CHAPTER VI.

ACADIA AND ITS FORTUNES.

History of Acadia.

THE history of Acadia, of which the present Province of New Brunswick formed a part, begins with de Monts' ill-fated settlement on the Island of St. Croix, which has been already described. In the summer of 1605, the little colony was removed to Port Royal, and the dreary winter on the lonely island home on the St. Croix was forgotten. Gay, light-hearted Frenchmen founded the "Order of Good Times." Stories, music, and feasting whiled away the long winter evenings, and hunting, fishing, and the care of their gardens filled up the pleasant summer days. The Micmacs were very friendly to the French, who treated them with great kindness. The colony had varied fortunes under its leaders, until, in 1613, Captain Samuel Argall, from the

SIR WILLIAM ALEXANDER.

English colony of Virginia, with an armed ship, sailed into the Bay of Fundy, landed on the Island of St. Croix, and burned the buildings that had been left stand...g by the French. He then crossed the bay to the settlement at Port Royal, which he found undefended, and quickly laid it in ruins. Little was heard of Acadia for years after.

MAP OF NEW SCOTLAND.

In 1621 James I. of England granted to Sir William Alexander, a Scottish knight, a great tract of land which comprised the peninsula of Gaspé and Acadia. This territory was to be known as Nova Scotia, and the part of it north of the Bay of Fundy was called Alexandria, in honor of the man to whom the grant was made. He was to have all the powers of a ruler—to govern and make laws for his state, bestow titles and offices to his followers, and maintain fleets and fortresses. The curious old map, which bears the date of 1624, shows that an attempt was made to replace the Indian and French names by those of Scotland, but they took no

Nova Scotia Granted to a Scotsman.

hold. Sir William Alexander made great preparations to found his colony, but before he could carry them out, Acadia was again given up to France, and only a small Scotch settlement at Port Royal was the result of all the efforts put forth.

Claude de la Tour.

About 1606 there had come to Port Royal two Frenchmen of a Huguenot family, needy but of noble birth—Claude de la Tour and his son Charles. The former built a trading-post at the mouth of the Penobscot river, which then was considered the western boundary of Acadia, and the latter took possession of the rude fort St. Louis, near Cape Sable, which had been built after the fall of Port Royal. But the post at Penobscot was captured by the English, and the elder La Tour was carried a prisoner to London, where he afterwards swore allegiance to the English king, receiving in return, for himself and son, the titles of "baronets" and large grants of land in the new territory of Nova Scotia. But Charles de la Tour, who had been made the lieutenant of the King of France in Acadia, would not yield to his father, who was sent to persuade him to give up his fort at Cape Sable, and in the end the elder La Tour again took up the cause of the French king.

When Acadia was restored to France in 1632, Isaac de Razilly, a friend of Richelieu, was appointed its governor. With him came a company of settlers

and priests and several gentlemen, among them Nicholas Denys and Charles de Menou, the Chevalier d'Aunay, both of whom afterwards had a large share in the early history of New Brunswick. D'Aunay, who was of noble birth and had great influence at the Court of France, was made deputy to Razilly, and given charge of the division of Acadia between the St. Croix and the Penobscot La Tour, who was still one of the lieutenants of the king, removed from Cape Sable to the mouth of the St. John, where he built a strong fort to carry on the fur trade with the Indians. Razilly occupied the fort at La Have, and on his death, in 1635, D'Aunay took his place, removed to Port Royal, and built a new and strong fort on the site where Annapolis now stands. Charles de la Tour's long residence in Acadia and his past services to the king were thus passed over, and he and D'Aunay became bitter rivals.

Acadia Restored to France.

D'Aunay is described as cruel, haughty and self-willed. La Tour, uniting all the arts of a courtier to a pleasing manner and generous nature, gathered about him a band of devoted followers, French and Indians, who clung to him through all the changes of his fortunes. But his greatest support was from his wife, whose fidelity and heroism in her husband's cause enabled him to keep up the

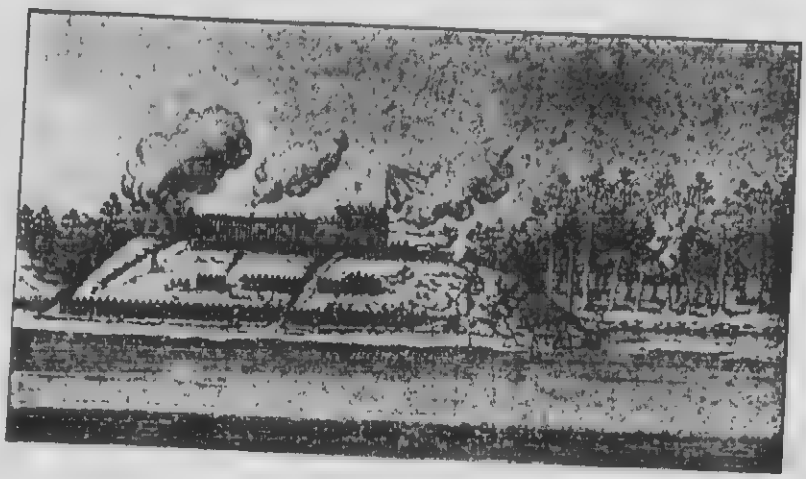
The Rivals D'Aunay and La Tour.

struggle for several years. La Tour deserved the respect of Frenchmen for his loyal defence of Fort Louis, and an attempt was made by the French Government to settle the claims of the rivals, but without effect.

The struggle was carried on with great bitterness for several years. The French king proclaimed La Tour an outlaw, giving his rival orders to seize his fort and make him a prisoner. To do this, D'Aunay, who had not sufficient force for the purpose, went to France and collected men and ships. But La Tour and his brave wife were not idle. They sought help from friends in England and France, and from merchants in the Puritan colony of Massachusetts, the capital of which, Boston, was already a place of some size, and carried on a brisk trade with English ports.

A Wife's Brave Defence.

Taking advantage of La Tour's absence in Boston in the winter of 1645, D'Aunay entered the harbor of St. John and attacked the fort, hoping for an easy conquest. But the brave woman who defended it inspired the garrison with her own martial spirit, and after the loss of twenty-two men killed and thirteen wounded, D'Aunay was glad to seek safety in flight, and to beach his shattered and sinking vessel near the mouth of the harbor. This was in February. On the 13th of April following, D'Aunay again attacked the fort, this time from



ATTACKING THE FORT.
(An old print.)

the land side. During the three days and three nights that followed, repeated onsets were made by the besiegers on the little band within the fort led by the devoted lady. On the morning of Easter Sunday, April 17, while the garrison was taking a much-needed rest, the Swiss sentry on guard, who had been bribed by D'Aunay, treacherously allowed the besiegers to approach, and before the inmates of the fort knew that anything was wrong the enemy were already climbing over the walls. Lady La Tour put herself at the head of her little company, and for some time resisted the attack with success; but, anxious to save the lives of her men, she listened too readily to the terms of surrender made by her cunning foe, which were that the lives of all should be spared and that they should be free to go wherever they pleased. But D'Aunay,

when he saw himself master of the place, showed his cruelty and want of faith. The garrison and its brave leader were thrown into the dungeons of the fort. Afterwards, all the men were hanged, except one, who acted as the executioner of the others. Lady La Tour was forced to witness the slaughter of her devoted soldiers with a rope round her neck, as a sign that she herself was guilty of crime. Three weeks after she died of a broken heart. She rests in a nameless and unknown grave near the scene of her glory and her misfortunes. No brighter example of woman's heroism and devotion is found in the annals of any country.

D'Aunay's Cruel Treachery.

Let us take our stand for a moment on the rocky heights near by, and look down on the scene and actors in that tragedy of the long ago. In the picture we would see the encircling hills, with their sides clothed with a dense evergreen forest; at our feet the throbbing, restless river, curving with rapid sweep round Navy Island, bearing on its bosom the birch canoe of the Maliseet, loaded with furs from the northern wilderness. Far to the south is the dim outline of the North Mountains; between, dotting the bay here and there, are the sails of a few scattered vessels seeking the harbor to make it the scene of war or trade; the fort is bristling with guns ready to

Recalling Scenes of the Past.

defy foes or shelter friends. With the mind's eye we may see the Lady La Tour standing on the walls directing her soldiers, or sitting at her lonely casement, keeping ceaseless vigil for her lord's return, whilst she listens to the roar of the falls or watches the specks of foam as they glide past her lonely fortress on their way seaward. Or looking down the harbor for the signs of a friendly or hostile sail, she listens to the cry of the gulls and watches their

> "Luxurious paddlings in the spray
> And delicate lifting up of wings"

as they rejoice in their food, in the keen winds and heaving sea. The outgoing current bears them on towards the broad bosom of the bay, and she sees in their return, lifted on the crested waves of the incoming tide, the fulfilment of her own fond hopes of white-winged sails, bearing relief to her sorely-pressed garrison.

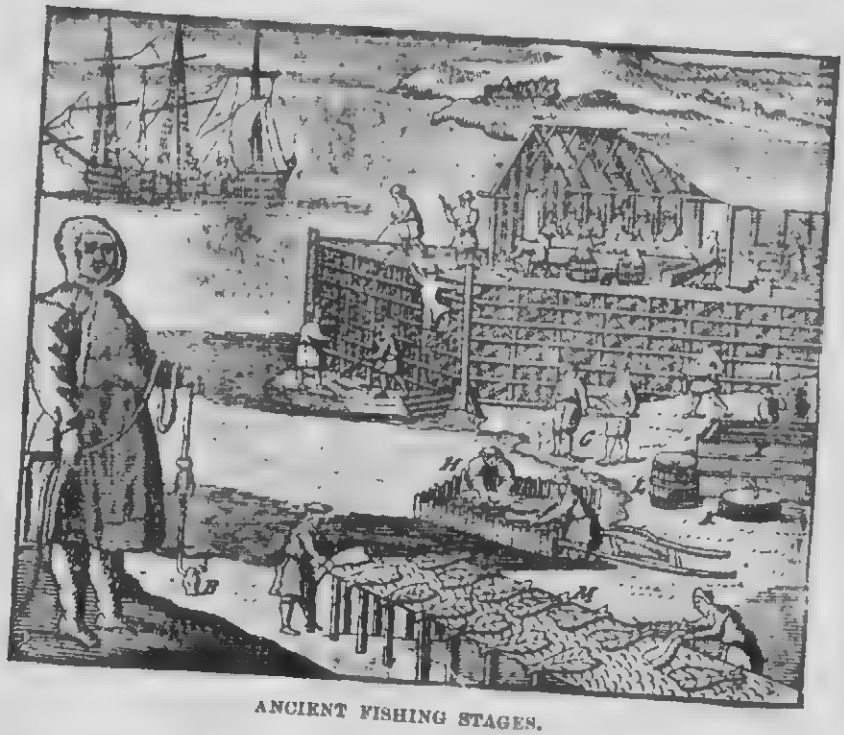
The sequel to the sad story of Lady La Tour robs it of some of its romance. The loss of his fort and the ruin of his fortunes left La Tour a wanderer. D'Aunay did not long enjoy the fruits of a victory won by deceit and cruelty. Five years after the fall of Fort La Tour he was drowned in the Annapolis river by the upsetting of a canoe. The French Government put La Tour in possession of Acadia, and appointed him its

La Tour, Governor of Acadia

governor. To secure peace and settle the claims of D'Aunay's widow, he married her. But another claimant appeared whom La Tour could not so easily satisfy. D'Aunay had owed a Frenchman named Le Borgne a large sum of money, and the latter, with a body of men, came to Acadia, took Port Royal, and prepared to attack La Tour at St. John. A force under Major Robert Sedgewick of Massachusetts came on the scene, and Acadia once more fell into the hands of the English, although France and England were then (1654) at peace. La Tour became an English subject and was allowed to retain his rights. These he sold shortly after to Sir Thomas Temple, though he lived in the country until his death, at the age of seventy-four years, about twenty years after the destruction of his fort.

Nicolas Denys.

At the head of a broad but shallow basin extending from the Bay Chaleur southward into New Brunswick, lies Bathurst, the shire-town of Gloucester county. Three rivers empty into the basin—the Nepisiguit, the largest, on the east; the Middle river, and the Tetagouche to the west. On the flat tongue of land between the two first named rivers is built the town of Bathurst, and just opposite to it, at the mouth of Middle river, is the village of the same name, its houses and shade trees rising from the edge of the water to the summit of a



ANCIENT FISHING STAGES.

hill. Crossing the small estuary of the Tetagouche, on the east side of the basin, is Ferguson's Point. Here, in the last half of the seventeenth century, stood the fort and trading-post of Nicolas Denys de Fronsac, who, as we have seen, came with Isaac de Razilly to Acadia in 1632. He was a man of strong character, active in business, and had the spirit of a colonizer. After the death of Razilly, Denys was made governor of the shores of the St. Lawrence, from Canso to Gaspé, which included the eastern coast of New Brunswick. This is still called the "North Shore," the name given

it in the time of Denys to mark it off from the coast of Nova Scotia and the Bay of Fundy.

While D'Aunay and La Tour were fighting for mastery, Denys was busily carrying on trade under the direction of the Company of the New France, for whom he acted. He founded various fishing settlements along the North Shore and the islands near, among which that at Miscou was one of the oldest. After the destruction of Fort La Tour, D'Aunay, as governor of Acadia, laid claim to the country where Denys was quietly doing his work. His trading places were destroyed, his goods seized, and himself and family had to seek refuge in flight. Bad fortune pursued him for many years after, and when at last he was allowed to return to the country, he built his fort and habitation near the mouth of the Nepisiguit as above described, where he lived in peace until his return to France, where he died in 1688 at the age of ninety years.

His Work on the North Shore.

Like Cartier and Champlain, Denys was a writer, and has left us the story of what he himself saw and heard in this country two and a half centuries ago. He visited other parts of the province beside the North Shore, and has written about its natural features, its animals and plants; the habits of the natives and their mode of life,

His Story of New Brunswick.

together with an account of what took place in the country in his time. He tells the story of the strife between D'Aunay and La Tour and the brave defence of the fort at St. John, its fall, and the fate of Lady La Tour, which he says was told him by an eye-witness of the scene.

CHAPTER VII.

EARLY MISSIONARIES.

For nearly a century and a half after the fall of Fort La Tour there is little worthy of note in the history of New Brunswick. The wealth hidden away in its soil and in its forests had yet to be discovered. Smiling farms, thriving villages, and busy cities had not yet begun to grow. At the few trading-posts on the St. John river and along the North Shore were bartered the wares of the Old World for pelts and fish. Petty wars between the French and English waged round the forts built here and there upon some vantage point. Pirates from seas farther south sometimes ventured into the Bay of Fundy or Gulf of St. Lawrence to

Petty Wars and Piracy.

plunder an ill-defended fort or make prize of a vessel laden with furs or a cargo of provisions. The French kings granted large tracts of land to their favorites, some of whom came to the country and liv d in rude splendor in their manor houses, with bands of retainers, like ancient feudal barons, giving a generous welcome to Indians and to fellow-countrymen scarcely less wild. All this has passed away. A rude mound of earth marks the site of some fort; the ploughsha turns up now and then some rusty weapon from an old battlefield; and musty deeds and ancient maps stored up in the archives of London or Paris give the boundaries of estates long since passed into other hands.

The Work of Self-Denying Priests.

The Jesuit and Recollet priests were early on the ground, after the discovery of this country, in their mission to convert the savages. They lived with the Indians on the shores or in the wilds of New Brunswick, suffering all manner of hardships from cold and hunger during the long winters which they were forced to spend with the savages in their comfortless dwellings. Coarsely clad in gown and hood, with wooden sandals on their feet, carrying a scanty store of food in their packs, they went from place to place, camping at night under the shelter of forest trees in summer, and when forced to travel in winter, digging hollows in the snow which they had to throw out with their

snowshoes, and sleeping within their snow-walled cells on fir boughs, with a fire at their feet. They accepted their lot cheerfully and with a thankful spirit, because they felt they were doing only what was their duty. Their simple and pious lives won the respect of the Indians, who, if they did not always understand the teachings of the missionaries, saw and felt the lessons of their daily living.

Mission Work Recorded.

The letters sent every year to France from the missionaries in Canada, known as the "Jesuit Relations," extend as far back as the year 1611, when two of the Jesuit Fathers arrived at Port Royal. They contain not only the results of their missionary work, but descriptions of the country, the habits and life of the Indians, and many curious incidents of their wanderings in this new country. Father Ennemond Masse passed a winter with the Indians at the mouth of the St. John, living in their "foul huts" and trying to learn their language. In October, 1611, Father Biard, with Biencourt, governor of Port Royal, visited an island called Emenenic (now Caton's Island), some six leagues up the River St. John, where some French fishermen of St. Malo had a station among the Indians. He tells of a curious auroral display in the autumn sky as they drew near the settlement: "We were still one league and a half from the island, when the twilight ended and night came on. The stars had already begun to

appear, when suddenly, toward the northward, a part of the heavens became blood-red; and this light spreading, little by little, in vivid streaks and flashes, moved directly over the settlement of the Malouins and there stopped. The red glow was so brilliant that the whole river was tinged and made luminous by it. This apparition lasted some eight minutes, and as soon as it disappeared another came of the same form, direction, and appearance."

An Omen in the Heavens.

The Frenchmen, as well as the savages who were with them, saw in this a sign of war, and on the night following their arrival "discord, rage, uproar, reigned between our people and those of St. Malo." No blood was shed, however, in what seems to have been merely a brawl; and the good Father adds: "But I also saw very clearly that if fire and arms were once put into the hands of badly-disciplined men, the masters have much to fear and suffer from their own servants. I do not know that there was one who closed his eyes during that night. For

me, I made many fine propositions and promises to our Lord, never to forget this, His goodness, if He were pleased to avert all bloodshed. This He granted in His infinite mercy."

In the spring of 1613, when Argall attacked the French settlements in Acadia, three Jesuit priests were taken prisoners and sent to England, but afterwards were allowed to return to France. This ended for a time the Jesuit missions. The Recollet Fathers, who began their work in 1619, were a sect of the Franciscan Friars, some of whom came to America in the second voyage of Columbus in 1493; and for more than two centuries following they were to be found as explorers and priests in every part of the continent. In this province there were small Recollet missions on the St. John and at Miscou Island and the Nepisiguit. Father Bernardin, one of their missionaries, perished from hunger and fatigue while making a journey through the forests that lay between the North Shore and the River St. John. After much suffering the work was given up in 1624.

Priests made Prisoners.

Ten years later the Jesuits again returned to this country and began a mission on Miscou Island. From that time until Acadia was finally given up to the English, the zealous priests of this order, aided by many of the Recollet friars,

Revived Activity in Mission Work.

founded new missions about the harbors and along the rivers, ministering to the spiritual wants the few French settlers and the Indians. At times they were forced to give up their work and leave those portions of the country captured or held by the English. When driven from one place they soon appeared in another, or retired for a brief season of rest to Quebec, their great stronghold in America. The English looked upon them with dislike and suspicion, and charged them with using arts to rouse the hatred of the French and Indians against the British. It was but natural for them to have a liking for French rule, and to look upon those only as good who were of their religion and who helped them in their missions. But in many instances the priest lost sight of the fact that his mission was one of peace, and used his tact and skill as a leader to further the interests of France.

The Priests Use Influence for the French.

CHAPTER VIII.

INDIAN RAIDS AND FRENCH WARS.

OPPOSITE the place where now stands the fair city of Fredericton, the capital of the province, there arose about the close of the seventeenth century the frowning walls of a stronghold—the capital for a few years of the waning power of France in Acadia.

Acadia's Capital on the St. John.

Here, close to the water, on the east bank of the St. John, and on the point formed by the Nashwaak with the main river, stood Fort St. Joseph, or Nashwaak, built in 1692 by Villebon, the governor of Acadia. No trace of the fort can now be seen. The ice and spring floods of both rivers for the past two hundred years have undermined and quite worn away the high bank on which it stood. Only the cannon balls, bullets, and other tell-tale relics that have been found on the beach and in the fields near by point to the strife of bygone years. Let us briefly call to mind the events which led up to the building of Fort Nashwaak.

Under French Rule Again.

In 1670, Acadia, which had been in possession of the English since 1655, was again restored to France under the terms of the treaty of Breda, which was signed in 1667. It then became a royal

province, and was ruled by governors appointed by the King of France. Among the places handed over to the French were the forts Port Royal, Pentagoet (Penobscot), and La Tour, and Jemseg, a trading-post built by the English, near the mouth of the Jemseg river, in 1659. The French governor at this period usually lived either at Port Royal or Pentagoet, and his lieutenant at

AN ATTACK ON THE SETTLEMENT.

Fort La Tour or Jemseg, the latter being made stronger after the French regained possession of the country. In 1690 Port Royal was again captured by an English force under Sir William Phips; and Villebon, who came to Acadia that year as its governor, removed his headquarters to Jemseg for greater security, and to be near the Indians living in their villages farther up the river. Finding the post unsuitable, he removed to the mouth of the Nashwaak, and built a fort from which went forth for several years bands of French and Indians to bring slaughter and ruin on the settlements of Maine and New Hampshire. Hundreds of

English colonists were slain in these raids, their homes desolated, and often their wives and children carried away as captives.

French Seigneurs on the St. John.

This was the time when Frenchmen and Maliseets ruled supreme on the St. John river; and woe to the unfortunate Englishmen who ventured on its waters, unless well armed and in goodly numbers. The chief French settlers on the river at that time were the seigneurs and their retainers, who held large grants of land. There is little now to mark the sites of these settlements, except the names of their owners and the bounds laid down in ancient title-deeds. A century before the Loyalists came to the St. John, the four brothers d'Amours, from Quebec, received grants at different points on the river. Matthieu d'Amours lived on the east bank of the river, opposite the mouth of the Oromocto, and Louis, his brother, had his home farther down, near the mouth of the Jemseg. These tilled the soil to some extent round their dwellings, and the products of the farm and chase supplied their wants. All the brothers traded with the Indians, and lived the free life of the *coureurs-de-bois*. The Sieur de Martignon had a large grant of land on the west side of the St. John, near its mouth, and lived at the old fort on the Carleton side; the Sieur de Marson held large tracts on the eastern side of the river, and there were a few

other settlements found at intervals to the distance of over one hundred miles from the mouth of the river.

Captivity of John Gyles.

For years the Penobscot Indians in Maine had been at war with the English, and in many of their attacks on the English forts and settlements they were joined by the French and Indians living on the St. John river. In one of their raids a Maliseet Indian captured John Gyles, of Pemaquid, Maine, a lad of eleven years of age, and led him a prisoner through the woods to the fortified Indian village of Medoctec, twelve miles below where the town of Woodstock now stands. He lived with these Indians for six years, enduring much suffering from torture and the hard tasks he was obliged to perform for his masters. At the end of that time he was sold to Louis d'Amours, who lived at the mouth of the Jemseg, and as a reward of his faithful service of nearly three years in the French seigneur's family, he was given his liberty and allowed to return to New England, after being a slave in the wilds of New Brunswick for nearly nine years. The story of his captivity, written at odd moments during his after life, and published in 1736, is the earliest English account of any importance that we have of this province, and throws much light on the habits and mode of life of the French and Indians.

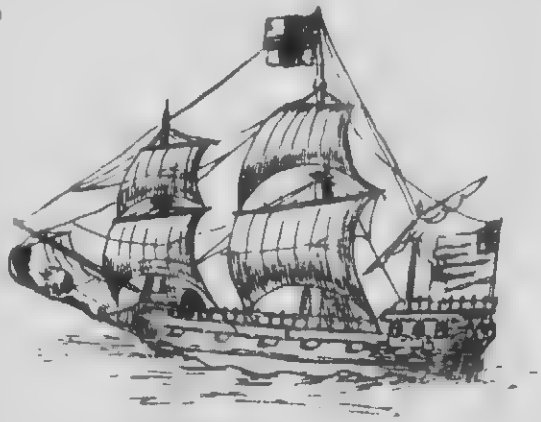
It would be tedious to recall the story of the massacre of New England settlers. The French taught the Indians to look upon the English as their enemies; and priests and traders urged on the red man as he crept stealthily through the wilderness, carrying the torch and scalping-knife into peaceful homes. Often the harshness and cruelty of the English roused the bitter hate of the savages, and the story of murder and ruin was repeated. We can scarcely realize that the Indians we see among us to-day are the descendants of those who joined in such bloody deeds. But we must remember that it was not all their fault. They saw white men of the same race who first came among them ready to destroy each other for the sake of gain; and then they saw men of two Christian nations shedding each other's blood and fighting for the possession of a land which the savage regarded as his own. What wonder that it took him some time to learn the "message of peace!"

The Work of the Torch and Scalping-Knife.

The French forts on the St. John were long looked upon as the centres from which bands went forth for the destruction of the New England settlements. In the year 1696 a force of French and Indians captured the strong fort of Pemaquid, on the coast of

Forts Captured and Settlements Destroyed.

Maine. To add to this disgrace, news came that two French warships had attacked three English vessels off the harbor of St. John, taking one and putting the others to flight. The people of Boston resolved to drive the French from the St. John river, and during the summer of 1696, a force of nearly 500 men was sent, under the command of Colonel Benjamin Church, to destroy Fort Nashwaak. Instead of going directly up the river and taking the fort by surprise, Church sailed up the Bay of Fundy, and used his force of over 400 men to burn the homes and destroy the cattle and crops of a few French settlers about Chignecto. Returning to the mouth of the Bay he met reinforcements under Colonel Hathorne, who took command and proceeded up the St. John river. But Villebon had been informed of the expected attack, and made good use of his time to strengthen the fort and call the Indians and French settlers to his assistance. When the English appeared before the fort on the 18th of October, cold weather had set in,



AN ENGLISHMAN OF 1642.

and the French were well prepared to receive them. After a weak and badly conducted attack, the siege was given up, and on the morning of the 20th the ships were in full sail down the river, the English having lost eight men killed and fifteen wounded. The French loss was very slight. Disputes, it is said, arose between the two English leaders, Hathorne and Church, which helped to defeat the expedition; and the dread of their ships being frozen in the ice made the English hurry to depart. The able and watchful Villebon was more than a match for a foe like Church, who had spent the early days of autumn in frightening French settlers and burning their crops.

British no Match for Villebon.

Two years later Fort Nashwaak was abandoned, and Villebon took his garrison and all movable property to the mouth of the St. John river, where he had built a new fort on the west side of the harbor. This position would be nearer his supplies and afford a refuge for French vessels in the Bay of Fundy. But the fickle character of those who directed the affairs of Acadia and the petty quarrels and jealousies of the officers in command brought another change. This fort, too, was deserted, and it was decided to remove to Port Royal and abandon the St. John river. Villebon died in 1700. The fort which he had built with so much expense was razed to the ground. Ten years later Port

Royal was taken possession of by the English, its name changed to Annapolis Royal, and by the treaty of Utrecht, in 1713, the Ea[illegible] ere made finally the possessors [illegible]

English Acquire Possession of Acadia.

The dream of the French [illegible] great colony in this com[illegible] realized. In the part [illegible] now call New Brunswick, leaders fro[illegible] Villebon spent their energies in buildin[illegible] couraging Indian raids, and in trading for th[illegible] of a few persons. The cultivation of the soil and the rearing of homes by patient labor was planned, but never carried out. The quiet work of the Acadian peasants on the shores of Minas and Chignecto, and the flourishing New England settlements, which the hate and fury of French and Indians tried in vain to destroy, taught France a lesson—that the true wealth and success of a colony depended on tilling the soil; but the lesson came too late.

Spain grew rich by the plunder of her American possessions and won a name hateful for greed and cruelty; France had good plans (on paper) for founding colonies, but she lost her hold on the new world from a lack of the colonizing spirit and through the intolerance and rapacity of officials; and it took England a long time to learn that colonies did not exist merely for the benefit of the mother country.

Faults in Early Colony-Planting.

CHAPTER IX.

FORT CUMBERLAND.

When Champlain, in the summer of 1604, sailed to the head of the Bay of Fundy and looked into the "two rivers," Cumberland Basin and Shepody Bay, he little thought that within a century thriving settlements of his countrymen would be found on these rivers and their tributary streams. He was looking for a "mine of pure copper," but the Acadian French in later years found a truer source of wealth in the fertile soil of the great salt marshes about the Isthmus of Chignecto. Settlers came gradually from Port Royal, and little by little broad acres over which the tides had poured their sediment of mud for ages were reclaimed and dykes built to keep out the sea. Here on the site of the present town of Amherst grew up the flourishing village of Beaubassin. Settlers had crossed the Missiguash, the little stream that now forms the boundary between Nova Scotia and New Brunswick, and had spread northward to Baie Verte and west to the Memramcook, Shepody, and Petitcodiac rivers.

Lands Reclaimed From the Waters.

After Acadia was given up to England in 1713, the French claimed that only the peninsula, or

portion south of the Isthmus of Chignecto, belonged to the English. They held that the northern part, which now forms the Province of New Brunswick, was theirs; and the Acadians were encouraged to settle on the St. John and north of

DYKE LANDS.

the Missiguash, being led to believe that there they would be free from English rule. The richness of the soil on the great level tracts about the Isthmus drew a large number of settlers. Here they felt more at home than on the great River St. John, the silence of whose long stretches and gloomy forests awed and frightened them.

Settlers Numerous

The Acadians were ever a social people. They loved to be within hearing of the village Angelus which sounded far over the marsh lands in the morning, calling them to prayers and to labor on their dyke-bordered farms, and in the quiet of evening sounding the return to rest under the gabled roofs

of their simple cottages. They loved to come together in groups at one another's houses and while away the holidays and evenings in song and dance, in good-natured jest, and in stories of far-off France. They cared little for the outside world, with its wars and tumults and grave questions of state. They wished to be left alone, to live their own peaceful, simple lives. They were thrifty and industrious in their habits. Their wants were few. The distant forest and the streams and their farms supplied the necessaries of life, and tradesmen brought to the village stores a few luxuries and trinkets from the busier world without, in exchange for the products of their land.

Pastoral Simplicity.

Their plans for reclaiming the lands from the sea were simple, but effective. An early writer says: "They stopped the current of the sea by creating large dykes, which they called *aboideaux*. The method was to plant five or six large trees in the places where the sea enters the marshes, and between each row to lay down other trees lengthwise on top of each other, and fill the vacant places with mud so well beaten down that the tide could not pass through it. In the middle they adjusted a flood-gate in such a way as to allow the water from the marsh to flow out at low water without permitting the water from the sea to flow

Marshes Made Into Farms.

in at high tide." These reclaimed lands were the farms, and the houses of the settlers were built close to the marshes on the low ridges farther back.

Their Quiet Life Disturbed.

The lot of these Acadian peasants was cast in troublous times. French agents from Quebec were always among them, urging them to resist British rule. The Indians kept up their raids, and the British settlers were never free from alarms. The French, who still owned the Island of Cape Breton, built the strong fortress of Louisbourg, a constant danger to the commerce of Nova Scotia and New England. Great Britain saw that to make Acadia her own British settlements must be planted, and in 1749 Halifax was founded. In the latter part of the same year a French force was sent from Quebec to build a fort and take possession of the isthmus on the north side of the Missiguash river. On the south-west corner of the high ridge of upland that separates the valleys of the Missiguash and Aulac rivers, and north of the village of Beaubassin, the French began to build the fort called Beauséjour. Major Lawrence was sent from Halifax in the spring of the following year to drive them from their position. On his approach, the inhabitants of Beaubassin burned their village, consisting of 150 houses and two churches, and

Fort Beauséjour Built.

fled to the north side of the Missiguash, where they were protected by the rising walls of the fort. The British were not strong enough to drive the French from their position and take possession of the unfinished fortress, and five years passed before the mastery of the Isthmus and of Acadia was decided. During this time the French completed Fort Beauséjour, and used every effort to strengthen their position. In the autumn of 1750 Fort Lawrence was built, nearly two miles from Beauséjour, on the high land south of the Missiguash, and here a large British force was maintained. To keep a way open for their supplies from Louisbourg, the French built Fort Gaspereau, on the shore of Baie Verte on the opposite side of the Isthmus.

Petty Conflicts.

FORT BEAUSÉJOUR, AFTERWARDS FORT CUMBERLAND.

The French commander at Beauséjour was changed several times during these five years, but

there was one who maintained his influence over all until the end. This was Joseph le Loutre, the priest sent in 1740 by the Bishop of Quebec as a missionary to the Micmacs in Acadia. He was a man of strong character crafty, resolute, but selfish, and bent on preserving French rule in Acadia. He used his priestly power over both Micmacs and French; and the fifteen years that he spent in the country were marked by scenes of bloodshed and misery that have made his name detested alike by British and French.

A Wily Priest.

In the spring of 1755, a force of 2,000 men under the command of Colonel Monckton left Boston for the conquest of Beauséjour. At Annapolis they were joined by three hundred men, and these, with the garrison at Fort Lawrence, made a force that the French were unable to resist. Vergor, the commander of Beauséjour, had 21 guns and a garrison of 150 men. There were 1,200 Acadians in and around the fort, but they were not a fighting people, and could not be relied upon to face a trained body of soldiers twice their number. The activity of the English and the news that no help was to come from Louisbourg struck terror to the hearts of the commander and his soldiers. A small force of Micmac warriors came to their assistance, but the Acadians deserted daily and found their way through the woods to settlements farther north.

Monckton reached Fort Lawrence on the 2nd of June, and two days after he led his troops across the Missiguash and encamped three miles east of Beauséjour. Ten days were spent in bringing up his cannon. Then he took possession of the heights to the north and began to shell the doomed fort. On the morning of the 15th a shell burst within the walls, killing a captive English officer and three French officers as they sat at breakfast. Vergor at once agreed to surrender on condition that all the garrison be sent to Louisbourg. The three hundred Acadians who were found in the fort were pardoned, because it was made to appear that they had borne arms at the risk of being shot in case of their refusal. Le Loutre, who up to the last moment had striven to inspire the garrison with his own courage, escaped through the woods to Quebec. On his way to France, the ship which carried him was captured, and he was taken to England and kept a prisoner for eight years, until the final peace between the two countries made it impossible for him to plot further mischief.

Capture of Beauséjour.

Fort Beauséjour surrendered on the 15th of June, 1755, its garrison marching out on the following day, drums beating, with the honors of war. It was re-named Fort Cumberland, in honor of the soldier prince who had won the battle of Culloden.

End of of French Power.

Fort Gaspereau became Fort Monckton; and English garrisons were kept in the three forts, Cumberland, Monckton, and Lawrence, for several years later. After that tragic event the exile of the Acadians—which closed the year 1755, hundreds of these unfortunate people found their way to the River St. John, the marshes of Westmorland and the North Shore, and their history is merged afterwards with that of the British colonists who came to those places.

CHAPTER X.

NORTH SHORE SETTLEMENTS.

The Past Recalled.

Let us return to the north or eastern shore of New Brunswick, where Cartier saw "goodly fields and meadows," and felt the delight of warm days on the Bay Chaleur. More than three centuries and a half have passed since this shore, with its matchless rivers, distant, fir-clad hills, and bold headlands of Gaspé began to appear on the maps of the world. Long after Cartier had peered into the broad Miramichi, his countrymen crept slowly along its banks, planting here and there the wooden cross on which the Indians gazed with awe—hence the name St. Croix (Holy Cross) which the French first gave to this river.

Richard Denys' Settlement.

The first Frenchman to settle on the Miramichi of whom we have any record, was Richard Denys, son of Nicolas Denys. When he came and on what part of the river his trading-post was fixed, we do not know; but it is supposed to have been near a large Indian village near the site of what is now called Burnt Church. Father Le

Clercq, a Recollet missionary stationed at Gaspé, made a journey through the woods with several companions in the winter of 1677 from Nepisiguit to Miramichi; and after losing their way and suffering terrible hardships from cold and hunger they reached the fort of Richard Denys. There were, no doubt, other early French settlers on the Miramichi and on the harbors and near the mouths of

EARLY TRADING POST.
(An old print.)

rivers farther north and south. They dwelt on friendly terms with the Indians, as we gather from the accounts of the missionaries, and there was plenty of game and fish for them to live upon.

Slowly the Acadian French found their way to these settlements on the north shore from the peninsula of Nova Scotia, the number being greatly increased after the fall of Fort Beauséjour and the expulsion of the Acadians in 1755. In 1756 there

were about 3,500 French living on the Miramichi. During the following years hundreds perished from war, disease, hunger, and want of shelter. Boishébert had been the leader of the French and Indians for years on the North Shore, and under him bands had been sent from his stronghold on Beaubair's Island (Boishébert's) to destroy the settlements in Massachusetts and Nova Scotia, and vessels had been sent to attack the English posts in the Gulf of St. Lawrence and Bay of Fundy. Many of the French Acadians who had fled to the north joined in these raids, and their desire for revenge made the warfare more cruel than ever. British settlers in Nova Scotia and crews of vessels captured along the coasts were murdered and their scalps sent to Quebec as savage trophies of victories won. But an "eye for an eye, a tooth for a tooth," was the brutal law of Indians, French, and English of this period. A proclamation of Governor Lawrence, dated at Halifax, 1752, offered a reward of twenty-five pounds for the scalp of an Indian, and commanded all subjects of the king "to annoy, distress, take and destroy the Indians inhabiting the different Parts of this Province, wherever they are found."

Suffering and Death.

Murdered and Scalped.

One would wish that the pages of our history were not stained with such instances of cruelty

and revenge. The slaughter of husbands and fathers, the burning of settlers' homes, the carrying away of wives and children to torture and death, were a part of the wars of the times. Englishmen, goaded to fury by such scenes, gave loose rein to their savage passions and took revenge in kind. The Indian was looked upon as a wild beast, to be hunted down and killed, and a reward was offered for his scalp, just as now we offer a bounty for the snout of a bear or other destructive animal. We do not care to dwell upon such scenes. Let us be thankful that they are past—never, we hope, to return.

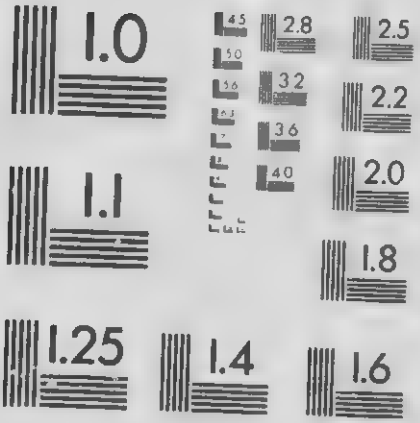
Sad Record of Torture and Death.

The capture of Louisbourg in 1758, and of Quebec the following year, crowned the misfortunes of the Acadians. These two strongholds had given them the hope that French power would yet triumph in Acadia. Louisbourg and Quebec were the markets for their produce, and thence they received their supplies. In the summer of 1758, after the fall of Louisbourg, a British naval force was sent into the Gulf of St. Lawrence, which took possession of the Island of St. John, now Prince Edward, and destroyed the French settlements on the Miramichi and Bay Chaleur. In the autumn of 1759, the Acadians on the Miramichi and other points on the north shore, to the number

French Power Waning.

MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



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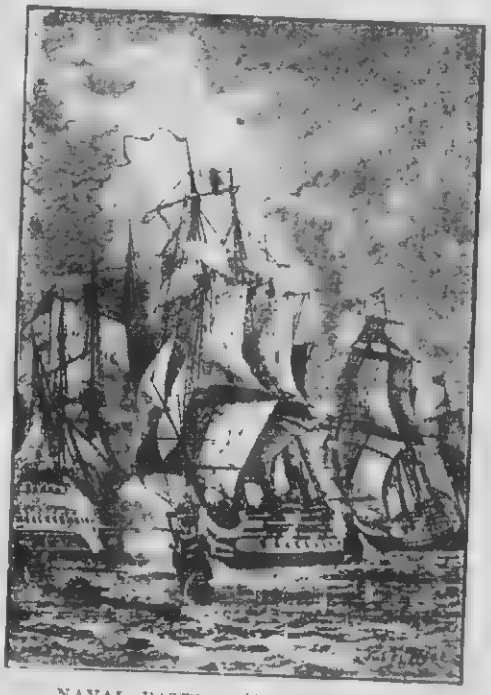
of 700, submitted to the English at Fort Cumberland, and were allowed to return to their former homes about the Isthmus of Chignecto, after being supplied with food to help them through the winter Two years later the Micmacs, through their chiefs, yielded to the British power, and promised to give no further trouble. Peace reigned for a time. A few Frenchmen wandered like spectres around their ruined homes; and the Indians, who had always claimed the land as their own and would not allow that the French had any right to it, once more roamed as masters of their ancient wilderness.

Micmacs Yield to British.

There were no early French settlements on the Restigouche river except the missions for the Indians, and the names Cross Point, Mission Point, and Old Mission Point, along the river, recall the sites of Micmac villages where missionaries had worked for more than a century before 1760. A few years before this date the town of Petit Rochelle had been built on the north or Quebec side of the Restigouche, at the upper end of a broad basin of the river. Late in July, 1760, there had fled for refuge into this basin part of a French fleet sent out to relieve Quebec, and pursued into the Bay Chaleur by a British squadron of five ships under the command of Commodore Byron. One French ship was captured near the mouth of

the bay, and four others, mounting in all 102 guns, together with twenty-two sloops and smaller vessels, many of which had been captured from British traders, awaited the attack of Byron at Petit Rochelle. Two batteries mounting several guns guarded the narrower part of the river below. These were soon silenced by the fire from the English ships. The battle was short and decisive. All the French ships of war were sunk or taken, and the town destroyed. The hulls of the sunken ships were for a long time after to be seen in the basin at low water. Two cannon taken in the battle are now mounted in front of the Grammar School at Campbellton, within three miles of the scene of the battle—the last naval fight between England and France in N h America.

Naval Fight on the Restigouche.



NAVAL BATTLE, 18TH CENTURY.

By the treaty . . peace signed at Paris two and a half years afterwards France gave up her rights

in Canada and Acadia to Great Britain. Nearly a century and a half have passed since New Brunswick became a British colony. A sturdy Anglo-Saxon race has tilled its soil, built ships, brought to light some of the wealth of its forests, fisheries, and mines, and solved wisely many hard problems of trade, education, and government. The Acadians have become loyal British subjects, mingling in some places with the Anglo-Saxons, in others dwelling apart from them, speaking their own language and living the same quiet and simple life as did their forefathers at Grand Pré and Chignecto. One may still see in Caraquet, Tracadie, and other French districts in this province the women at work in the fields with the men, their heads covered with bright-colored scarfs, a picture common in the fields of Normandy for centuries past.

France Gave Up Her Rights.

CHAPTER XI.

EARLY BRITISH SETTLEMENTS.

Capture of the Fort at St. John.

In 1758 troops were sent from Louisburg to capture the fort at the mouth of the St. John river, which was then occupied by a strong garrison. The fort was taken after a hard fight, in which forty of the French and nearly an equal number of British soldiers were killed. About three hundred French, chiefly Acadians, were taken prisoner; others fled in boats across the harbor or up the river, many being killed or drowned as they fled. The fort was made stronger and garrisoned by British troops. It was re-named Fort Frederick, in honor of Frederick, Prince of Wales, father of George III.

The French, driven from the lower St. John, retreated to the village of St. Anne's, where Fredericton now stands. Here they were followed in 1759 by a scouting party of New England rangers, who plundered the village, set fire to the church and houses, killed many of the men, women, and children, and drove others into the wilderness to perish from hunger. Such an act of cruelty recalls the scenes of fire and bloodshed in the New England settlements years before. It is to the credit of the English commanders to say that they

did not approve of the killing of helpless women and children by brutal soldiers.

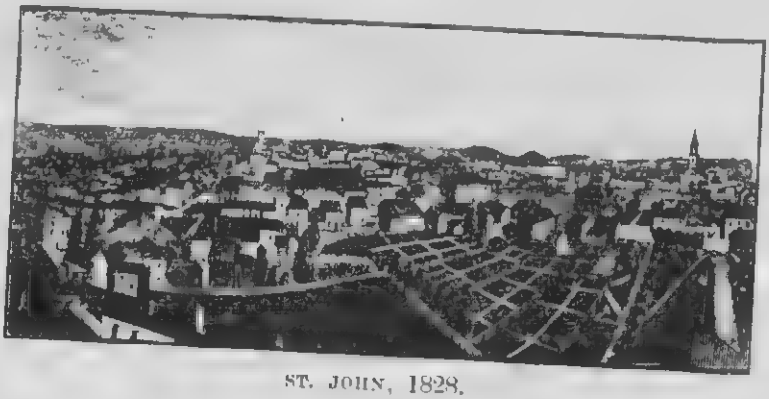
Strife and Hardship.

During the quarter of a century between the fall of Louisbourg and the close of the Revolutionary War in 1783, the history of New Brunswick is a record of strife and hardship. The trials of its early settlers were not those alone that have to be met by all who make new homes in the wilderness. Pirates still came to plunder and destroy, and when British cruisers had rid the coast of these pests, privateers and bands of raiders from the revolted American colonies to the south took their place, rousing Indians and French to fresh outrages against British settlers and British authority. But the new comers to our shores had the spirit of nation-builders, and no hardships could turn them from their purpose, nor dangers and threats of violence make them throw off their allegiance to the British crown.

The fall of Fort Beauséjour and the flight of the Acadians to the St. John river and the north shore left the rich marsh lands around the Chignecto isthmus without settlers. A few of the New England soldiers who took part in the capture of the fort were persuaded to remain and occupy the deserted Acadian farms, but some of those who were tempted to do so were shot down and scalped by foes who still lurked in the woods.

In 1761 a party of New Englanders from Rhode Island, landed at the head of the Bay of Fundy, and settled at Sackville, forming the first permanent British settlement in New Brunswick. While these were building their homes and preparing for the coming winter, an exploring party, led by a young surveyor named Israel Perley, was thread-

New Englanders on the Scene.



ST. JOHN, 1828.

ing its way through the forests of Maine to the St. John river. Perley was sent by the Governor of Massachusetts to find out the state of the country and the prospects for settlement. He returned with a good report; and late in the following summer, 1762, a band of twenty settlers from Newburyport, Massachusetts, took possession of a small clearing at the head of St. John harbor, where in former years a French fort had stood. The settlement thus begun has grown into the prosperous and busy city of St. John. In the next year,

1763, most of those who had landed at St. John the previous season and many others from Massachusetts found their way up the St. John and planted the first permanent British settlement on the river, known as Maugerville, from Joshua Mauger, an English merchant, who was at that time the agent of the Province of Nova Scotia in England, and through whom the lands on which the colony settled had been obtained. To its fertile meadows came many others in the next few years, and there, hemmed in by a wilderness in which lurked savage foes, they steadily overcame their difficulties and founded homes where peace and plenty reigned in future years. In 1765 the township or settlement of Maugerville, which took in the present parishes of Maugerville and Sheffield, and which contained about 400 people, was made a county of Nova Scotia, under the name of Sunbury. This county included the entire valley of the River St. John.

Scotch and German Ancestors.

In the year 1765 a few families of German descent from Pennsylvania settled on the west side of Petitcodiac river. They are the ancestors of many families living in Albert County at this day. In 1764 two men from Scotland, Davidson and Cort, came to the Miramichi and began the first British settlement on that river; and in 1766 Commodore Walker founded trading-posts at the

mouths of the Nepisiguit and Restigouche rivers. In 1770 Lieut. William Owen brought a colony of thirty English settlers to Campobello, and in 1772 and the following years the little settlement about Sackville received a large addition from a number of emigrants from Yorkshire, England, who about this time began to arrive in Nova Scotia.

The chosen spots for new settlements were the rich dyked lands at the head of the Bay of Fundy or the fertile intervals of the St. John. Other settlements besides Maugerville were formed along this river at different points between its mouth and St. Anne's Point (Fredericton). The largest of these were Burton and Gagetown, both on the west side of the river. It must be kept in mind that most of these settlers were from New England, and were placed on lands, both in Nova Scotia and New Brunswick, formerly held by the Acadians. The latter, after the country was held by the British, occupied the less fertile or less easily reached portions of the two provinces. In New Brunswick they found their way to the North Shore and the Upper St. John, where their descendants live at this day. There were scattered settlements, chiefly of New England fishermen, along the coast of what is now Charlotte County and on the islands of the Bay of Fundy.

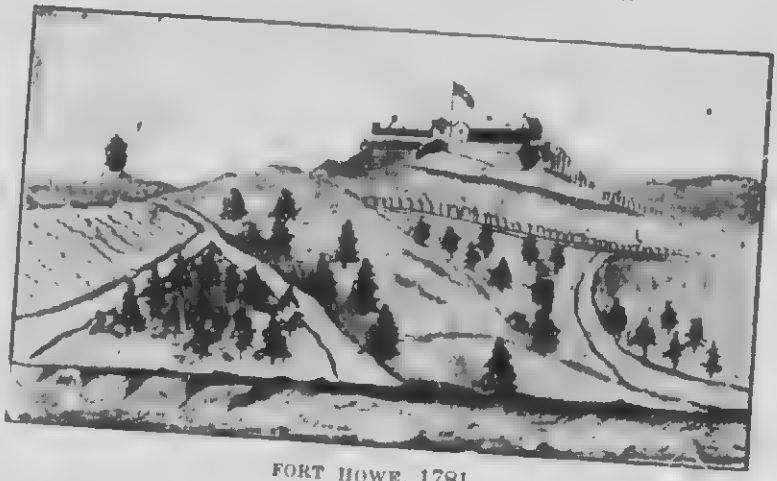
After Acadia came into possession of Great Britain, large grants of its best lands were made to

army officers and others who had served the Government. In New Brunswick these tracts of land lay chiefly on the St. John and St. Croix rivers and about Fort Cumberland, but did not include the lands that had been given to those who had settled at these places, as described above. These large grants were made on condition that they should be settled and improved. The owners hoped in time to become wealthy by selling their lands at a great profit or to make them like the large estates of England, with tenants upon them paying rent. But the hardships and dangers of a life in the wilderness were such that only the bravest chose to risk their lives. Settlers were few, and after a time the owners had to give up the greater part of their lands, which were re-granted to the Loyalists and other actual settlers.

Lands Granted for Services.

When the disputes between Great Britain and her American colonies led to war, several attempts were made to gain possession of the forts and settlements in this country. A raiding party was sent from Machias, Maine, to the St. John. Fort Frederick, which had been for some time poorly garrisoned, was taken and burned in 1775. In the autumn of the following year Jonathan Eddy, a New Englander settled near Sackville, made a bold attempt to capture Fort Cumberland.

Attempts to Stir Up Revolt.



FORT HOWE, 1781.

Another force from Machias in the spring of 1777, under Colonel John Allan, who had also been a settler on the Isthmus of Chignecto, tried to gain possession of the St. John river settlements and rouse the Indians, who were puzzled to know the reason why one party of English should be fighting with another. Both attempts failed, and Eddy and Col. Allan fled to Massachusetts. Many of the New England settlers of Maugerville and around the Isthmus took up arms in favor of the revolted colonies, but the presence of British forces soon restored order. The garrison of Fort Cumberland was increased. Fort Frederick was not again occupied, but Fort Howe was built on a hill commanding the harbor of St. John, and a small fort or blockhouse at the mouth of the Oromocto protected the settlements farther up the river. The Indians were quieted and soon forgot their hatred of the English in the profitable trade that sprang up between them and their old enemies.

CHAPTER XII.

THE COMING OF THE LOYALISTS.

The Loyalists.

On a May morning nearly a century and a quarter ago, a fleet sailed up the Bay of Fundy standing for the harbor of St. John. On the decks of the vessels stood a band of pilgrim Loyalists. Angry waves tossed back from an iron coast the roar of an inhospitable greeting. In some places, stretching inland as far as the eye could reach, was a flame-scarred and desolate waste from which rose here and there the blackened trunks of once noble pines and lofty firs.* As they drew near St. John, the cannon from Fort Howe boomed a welcome. The echoes bounded from the crags and hillsides which had resounded with the whoop of the savage or the clang of defiance between rival French or English. The ships entered the harbor where de Monts' little craft lay at anchor nearly two centuries before. Years had brought little change. The tides rushed to and fro. The full flood still lapped the fringe of evergreen forest; at ebb the feet of gulls patted the shoals or swam in the pools between half-hidden rocks. An unbroken forest met the view,

*Moses H. Perley, writing in 1841, says: "In 1772 all the country below the Oromocto, on the west side of the River (St. John), was burnt over, quite down to the Coast."

except round the ruined forts, or where the little settlement of New England pioneers dotted the hillside at the head of the harbor. On the hillsides where now stands the city, were rocks and forest trees scarcely yet enlivened by the tardy warmth of spring. It was no Garden of Eden, that waste of rocks and firs and cedars, but it had more grace and beauty than the tattered remnants of forts or the cluster of mean houses beneath the shelter of Fort Howe.

Resolute Pioneers.

There were in the pilgrim band men of resolute hearts, who saw in that wilderness the germ from which might spring fair towns, cultivated farms, and a flourishing trade. There were others who saw only the meanness of the place; and, climbing to some hill-top, they wept bitter tears of regret as they thought of the comfortable homes they had left behind.

This was a part of the devoted company of Loyalists, three thousand of whom landed at St. John on the 18th of May, 1783, to be followed by others in the coming months. They were to found St. John, the City of the Loyalists, and to pierce into the unknown country beyond, to make homes for themselves and their children. They had been driven from the lands which their forefathers but a few generations before had found a wilderness, on the shores of New England and farther south.

EARLY LOYALIST SETTLERS.

The war between Great Britain and her colonies was over. The latter had gained their independence, and the victors now turned to punish those who had refused to take up arms against the mother country,—who had believed that other methods than those of civil war should be used to right their wrongs. Instead of trying to win over those who had been beaten by the fortunes of war, the victors used violence. The Loyalists were roughly treated and their lands seized for public use. The British Government gave them grants of land in the wilderness to the north, and there were planted new colonies by men of substance, education, and refinement, whose influence was to have a powerful effect in making the future of the country

Men Loyal to Their Principles.

to which they came—poor in pocket but rich in sturdy character. Their lot was a hard one at first, and much suffering had to be endured in a colder climate and in a rough wilderness. But behind the frowning cliffs of the Bay of Fundy were hidden fertile valleys and rich woodlands which the strong arms of these founders were to turn into broad meadows and cultivated fields.

It is an old story, this coming of the Loyalists, but yet an ever new one to the boys and girls of this country—the landing from the ships at Market Square, St. John; the coming to St. Andrews and other harbors along the coast; the clearing, little by little, of the dense forests that stood in the way; the building of rude shelter-houses to protect them from storms; the choosing of lots on which to put up shanties for the winter that would soon be upon them. Trees were felled, cut into lengths, carried over rough paths, and fitted into place to form the log cabins of those first years. Men toiled with brave hearts, wives cheered them in their weary tasks, and children prattled in wonder at the strangeness of the scene or played hide-and-seek among the thickets.

Willing Hands and Brave Hearts.

The summer slipped away. The color of the leaves deepened on the distant hills. Soon the forest was all aglow with scarlet and gold, the first tints of coming autumn; and keen blasts from the

north whistled a warning round the huts that were still uncovered. Many longing eyes followed the birds as they flitted by like shadows to their winter homes in the south. On the distant hills came the mists of Indian summer, blue with the smoke of the Algonquin sun-god. The influence of that season laid a spell on men, and they paused to rest before the struggle with winter began. But the fickle Indian summer was all too short. Soon everything was changed except those grey rocks of limestone and the evergreens on which hung and glistened in the morning sunlight the silver coatings of hoar-frost. And then came the chill vapors and the coverlet of snow and the icy blasts of the long winter that was to try the strength and endurance of that band of pioneers.

HON. WARD CHIPMAN.

The winter was severe. Many deaths resulted from sickness and exposure to cold, and there was much suffering in the rough and cheerless dwellings. But why linger over these scenes, which were the

lot of all the early settlers in New Brunswick? The story of the Loyalists, as well as that of other pioneers in the province, should not be forgotten, but should be held up to admiration by those who now live here and enjoy the fruits of their noble self-sacrifice and toil. We owe much to their perseverance under difficulties, to their devotion to duty and country, and we should keep in memory the names and deeds of these founders, among whom were Winslow, Ludlow, Allen, Chipman, Hazen, Carleton, Upham, Bliss, Putnam, Botsford.

The Stories of Heroes.

CHAPTER XIII.

THE TIME OF CHANGE.

THE number of Loyalists who landed in New Brunswick in 1783 was nearly 12,000 persons, making the population of the province at that time a little over 13,000. St. John, then called Parrtown, after Governor Parr of Nova Scotia, received the largest portion. Many of those who came to St. John quickly sought the lands set apart for them along the valleys of the St. John and Kennebecasis; others founded the towns of St. Andrews and St. Stephen or sought homes in the sheltered bays, on the islands and along the rivers of Charlotte County. Many settled beside the well-to-do colonists from New England, Pennsylvania, and Yorkshire, on the fertile meadows of Westmorland and Cumberland, at the head of the Bay of Fundy. During the following years all were kept busy in building homes and providing for their wants, in which the British Government freely aided, not only in lands and building material, but also in money.

Homes of Loyalists.

Nearly 30,000 Loyalists came to Nova Scotia (including New Brunswick) at the close of the Revolutionary war. A few of these returned to

the States, a few others went to England, and some joined their fellow-loyalists in Ontario and the west. But the great majority remained here, and were foremost in laying the foundations of our prosperity and political institutions. They had been forced to flee from their country because they believed in a united British Empire. They chose to remain loyal to their king and the flag of Great Britain; and though they knew that the mother country had treated her subjects in the colonies unwisely and sometimes harshly, they could not be made to see that it was right to take up arms and defy the authority of the king. They were just as firm as the rebellious colonists in denying the right of any government to impose unjust taxes upon its subjects; but there was one act they shrank from as if by instinct, and that was to fire upon the king's soldiers or trample under foot the flag that stands for so much in the eyes of all loyal British subjects.

Faithful to Britain's Flag.

They, too, were the descendants of those who, in earlier times, had fled from oppression - the Puritans and Royalists of England and the Huguenots of France—and they still clung to the same rights as their forefathers: to think and act for themselves and to suffer if necessary for their opinions. There were among them men of property, and they left fair homesteads to begin anew a life in the rough

wilderness. Some were well educated, the graduates of Harvard or Yale, who had occupied high positions in the New England colonies. Among these were Edward Winslow and other guiding spirits in the Loyalist movement to these provinces, who afterwards took a leading part in the councils of New Brunswick.

In 1784 the portion of Nova Scotia north of the Missiguash river was formed into a separate province, under the name of New Brunswick. Two reasons are given for this division—one that the seat of government at Halifax was too distant from the large colony on the St. John river, jealousies and quarrels having already risen about land grants between the old settlers and the Loyalists; the other was the desire of the British Government to create offices for those who had served their country in the late war with the revolted colonies.

The name first proposed for this province was New Ireland—to complete the trio of names, New England, New Scotland, and New Ireland—but this was not carried out. The name New Brunswick was given in honor of the reigning house of British sovereigns. Colonel Thomas Carleton, brother of Sir Guy Carleton, was appointed first governor. He arrived in St. John November 21st, 1784, and was joyfully received by the people whom he came to govern. The first execu-

Col. Carleton, New Brunswick's First Governor.

tive council or advisers of the Governor were: Duncan Ludlow, James Putnam, Abijah Willard, Gabriel G. Ludlow, Isaac Allen, William Hazen, Jonathan Odell, Gilfred Studholme, Edward Winslow, Joshua Upham, and Daniel Bliss. To assist in making laws there was a House of Assembly, first elected by the people of New Brunswick in November, 1785. This House of Assembly met in St. John on the 3rd of January, 1786, and out of twenty-six members twenty-three were Loyalists.

On the 18th of May, 1785, Parrtown, on the east side of the harbor, and Carleton, on the west side, were formed into one city, called St. John. Its charter of that date makes it the oldest incorporated city in British North America. In the same year charters were granted to St. John, Westmorland, York, Charlotte, Northumberland, King's, Queen's, and Sunbury, the eight counties into which the province was first divided.

Fredericton the Seat of Government.

Early in the year 1785 it was decided to remove the seat of government from St. John to St. Anne's Point, 85 miles from the mouth of the river, thus making the site of the capital of the growing province more central, and lessening the danger from attacks by sea in case of war. On a spacious interval bordered by hills and overlooking the valley of the Nashwaak and the ruins of Fort Villebon, was laid out the plan of Frederick

FREDERICTON, 1837.

Town, named in honor of Frederick, Bishop of Osnaburg, second son of King George III. On the 15th of July, 1788, the law-makers of the province first met at Fredericton, where their sessions have been held ever since.

Few can realize, as they gaze from the hill where now stands the University of New Brunswick, that little more than a century ago there were a few log huts on the plain where now stands a beautiful city.

By the year 1788 the banks of the St. John river, to the distance of seventy miles above Fredericton, had been settled by the Loyalists, and farther up lay scattered settlements of the French Acadians who later occupied the country beyond the Grand Falls.

On the North Shore, settlement went on slowly. The first comers were from the British islands, chiefly from Scotland. During the Revolutionary war attempts were made to rouse the Indians to take the part of the revolted colonists, but without effect. The settlers were for a long time in dread of the Indians, who took no pains to conceal their hatred of the British, and tried to drive them from their settlements on the Miramichi. After a time this hatred wore away. Measures were taken to settle the Indians of the province on lands reserved for their use; but for a long time they suffered much from the change. They felt the loss of their old hunting and fishing grounds, and were often in sore straits for want of food. Mission work was undertaken among them by the Church of England; but most of the Indians have clung to the religion taught to their forefathers by the French.

Fear of Indians Retarding Settlement.

Many Acadians settled on lands in Westmorland and along the North Shore, chiefly in Kent and Gloucester counties. The lands were afterwards granted to them, and in more peaceful times they again began to flourish as in the happy days before the exile.

The people of New Brunswick are now so accustomed to travel from one place to another with speed and comfort, to have good churches and

schools, and to enjoy all the benefits of a civilized life, that it is hard to realize the condition of the settlers of earlier times.

A Contrast.

These lived near the sea coast or along the rivers, as the only means of getting from one place to another or bringing in their supplies was by boats or canoes. The first roads were very rough and almost impassable at certain times of the year. Streams and swamps were crossed by rude bridges of logs. Paths through the woods from one settlement to another were marked by "blazing" the trees along the way. Newspapers were almost unknown, and books were very few. There were no post-offices, and letters were carried by special messengers or were entrusted to the care of friends. There was plenty of food at times; and there were also periods when the crops failed, and the early settlers had to eke out their scanty supplies with wild berries, nuts, and other fruits, roots, and even the leaves of trees, as the savages had done before them. In winter the suffering was often very great in the rude hovels that were poor shelters from the frost and storms. Sometimes one in a family had to remain up all night to keep on fires, so that the others would not freeze. In poor families where bed-clothing was scarce, boards were kept heated before the fire, and applied by turns to the smaller children to keep them warm.

Wild pigeons, which are now almost unknown in the province, were very plentiful then, and were shot or caught in nets by scores. In winter, hares or rabbits were snared, and these, with the larger game and fish that could be caught by angling through holes in the ice, were welcome additions to the tables of the early settlers.

Few Luxuries.

Tea, coffee, sugar, and other luxuries were very scarce, and in some places almost unknown. A drink was made from the leaves of the Labrador Tea, a plant very common in the swamps, and from the bark or fresh twigs of spruce and ground hemlock, more wholesome, perhaps, than tea or coffee, but not so much to one's taste. The sap of maple trees was made into sugar, and this was a highly-prized dainty.

A scow or tow-boat was built in 1784 to ply on the river between Parrtown and St. Anne's. This was replaced two years later by a small packet schooner, which made weekly trips. Tow-boats drawn by horses were used for more than half a century afterwards on the upper St. John to carry supplies; and in places the well-beaten "tow-paths" can yet be plainly seen, recalling one of the most common means of early travel on the river. Scows drawn by two or more horses, harnessed abreast, are still used on the Restigouche river to carry up lumbermen's supplies to be stored in camps for winter use. A sleigh for passengers and mails

began to run on the ice between St. John and Fredericton in 1787. As late as 1803 it was said that there were not ten miles of road in the province, outside of Sunbury County, fit for a wheel carriage.

The Toils of the Preacher.

We have seen how the Gospel was brought to the early Acadians and Indians by the Recollet and Jesuit priests, who went from place to place enduring all the hardships of a savage life as they preached and taught. The lot of the early missionaries and teachers in the English settlements was not so rude nor exposed to such dangers, but it was a life of toil and exposure in common with that of the early settlers. The visit of a minister was looked forward to as an event of great interest—to join some couple in marriage, to baptize children, or to hold a religious service. Often the dead were buried without any funeral ceremony.

The Early Schoolhouses.

The earliest schools were in the private houses of the settlers for certain months of the year. The simplest elements of reading, writing, and figures were taught by means of a few books that had to do service for a whole family or even a neighborhood. The schoolmasters were often old soldiers, who taught for their board or for a small salary. Soon rude schoolhouses began to appear, built of logs, with a huge chimney at one end. Such a building,

with its rough fittings and seats, answered not only for a school but for holding religious services and social meetings. The best schools in the early days of the province were those taught by schoolmasters employed by the Church of England Society for the Propagation of the Gospel in Foreign Parts. This society was founded about the beginning of the eighteenth century, and under its direction missionaries and schoolmasters worked, first in North America and afterwards in all parts of the globe.

A SALMON WEIR.

CHAPTER XIV.

THE GROWING TIME.

DURING the period of French influence in New Brunswick very little was done in the way of trade. Fishing was carried on chiefly along the North Shore, and the Indians bartered their furs for powder and firearms, brandy, ornaments, gaudy clothing, and whatever pleased their fancy. Limestone was carried from St. John to Port Royal, and pines and other large trees for masts were cut on the Miramichi and the St. John for the French navy.

Commerce Growing. With the coming of the English-speaking people, commerce began in earnest. The little band of traders that settled at the mouth of the St. John in 1762 exported to England and Boston furs, lime, fish,

timber for masts and ships; and from Maugerville and the settlements up river there came the products of the farm to add to the growing trade. Cattle and grain, from the easy tillage and fertile soil around the Chignecto Isthmus, began to find their way to English markets, and to help feed the British army and navy. The broad acres of Westmorland became dotted with those flourishing farms that have never ceased to yield their increase to a growing and industrious population. Many giant pines that grew along the Miramichi, even to the water's edge, on other North Shore rivers and on the St. John, were cut for masts to carry the proud flag above the "wooden walls of England" in many hard-fought battles, or to bear aloft the sails wafting British commerce over every sea.

"The Ships Will Come."

"Don't be discouraged, boys; keep up a good heart; why, ships from England will come here yet!" said James White, one of that small band of pioneers of 1762, to the Leavitts, for many years the only navigators to the harbor of St. John. It was only part of the truth. Before the lapse of a quarter of a century there came "ships from England," bearing stores and aid for devoted loyalists; and soon they began to come in increasing numbers to St. John and to ports on the North Shore, to return laden with the products of the sea, the forest, and the farm. In the century following, ships from all

parts of the world brought their merchandise to barter for our own. The country felt the throb of a newly awakened life and industry. Native-built ships manned by hardy New Brunswick seamen were soon to be met with on every sea and in increasing numbers every year, until the province became one of the first ship-building countries in the world. Saw-mills were built along the rivers to turn the logs into deals, boards, and other forms of lumber, suitable to be carried away in ships or to be used as building material to supply the wants of the settlers.

Reverses Overcome.

Great losses have been met with. Ships and cargoes have been swallowed up by the waves of the sea. Growing towns and villages, great tracts of forest land, have been swept by fires, and ruin has come upon many by losses in trade and other causes. But the spirit of the people has always met calmly these checks to the growth of the country, and their hopefulness and courage have enabled them to rise superior to trial and calamity.

In 1793 war began between England and France, which lasted, with a short interval of peace, for twenty-two years. Privateers sailing under the French flag destroyed many New Brunswick vessels at sea, and St. John and other ports were threatened with attack. A provincial regiment was raised, with Governor Carleton as its colonel, and a

company of volunteers was formed in St. John. In the year 1798 the people subscribed $15,000 to aid in defending the province. Fort Frederick was strengthened, and a privateer fitted out to cruise in the Bay of Fundy. But no foe came to disturb the peace of the colony. News of Napoleon's movements in Europe was eagerly watched for, and Nelson's victories were loyally celebrated in New Brunswick. In 1794 Prince Edward, Duke of Kent, father of Queen Victoria, visited the province, and was received with great honor and rejoicing in Fredericton and St. John.

High Schools Established.

In early times in New Brunswick, those who could afford it sent their sons out of the country to be educated. But England was too far away, and though many of the Loyalists were graduates of Harvard and Yale, in New England, they would not send their sons to these schools. Governor Carleton took steps soon after coming to the province to establish schools where the higher branches of learning could be taught. About the year 1786 an academy was founded in Fredericton. In 1800 this academy became, by royal charter, the College of New Brunswick, although for more than a quarter of a century it was conducted as the Grammar School of the County of York. In 1805 a public grammar school was founded in St. John, and before the year 1825 there were grammar

schools in operation in the other counties of the province. It was in these schools that the leading men of the province began their education. Sometimes, for the few, was added a course at a college or university; but the greater number finished their education in active public or business life.

FISH DRYING.

The children of the settlers in those early times gained their scanty learning from their elders at the fireside, or at the hands of wandering schoolmasters, who taught for a few months of the year in the log schoolhouses.

It was the growing time. All the energy of the men and women of those days, all their care and thought, were given to making a living. Out of doors the settler added new acres to his homestead

every year. Indoors the spinning wheel and loom and the busy needle were at work making clothing for the family. Round the huge fire-place in winter, with its comfortable blaze, the family gathered after the day's work for rest and pastime; the children for instruction, and to listen to the stories of other days and other lands. Many home comforts were wanting, but the toil and hardship of the day were forgotten as the happy family circle felt the glow and warmth of the cheery fireside. The people shared each other's toils and pleasures: when a new building was to be raised or other heavy work done, the settlers for miles around gathered for the "frolic," closing the day with a feast and merry-making; and jokes and stories, lively banter and good cheer made a pleasure of toil.

Fireside Joys.

The war between Great Britain and the United States, which began in 1812, affected but little the course of events in New Brunswick. The people of New England were not in favor of a war for which they could see no just cause, and which would cripple their trade and industries. There was no border warfare between Massachusetts (then including Maine) and New Brunswick, and therefore none of that hate and bloodshed which too commonly attends such wars when neighbors become embittered against each other and cherish

Undisturbed by the War of 1812.

hard feelings long after actual strife is over. Many privateers visited the Bay of Fundy, and batteries were erected on Partridge Island and other points to protect the harbor, the Government contributing $50,000 for the defence of the province. Many American prize vessels were brought to St. John, and much excitement prevailed, although no sea fights occurred in the Bay. The theatre of the war was on the ocean and on the borders of Upper Canada.

A Notable March.

In answer to a call for more men, the 104th New Brunswick Regiment marched overland to Quebec in the month of February, 1813. This orderly march through a wilderness, on snowshoes, in the depth of winter, without the loss of a man, deserves to be placed on record among the great marches of history. The departure of these troops left the province undefended, but General Coffin raised a regiment of Fencibles for home service during the war, and numbers of men came from Westmorland and other counties to swell the garrisons at St. John and Fredericton.

On the 23rd of May, 1814, news arrived that the war with France was over. The event was celebrated with great rejoicings. In the following December the war between Great Britain and the United States was brought to a close, much to the relief of the people of both countries. Next year

the great battle of Waterloo was fought, by which Napoleon was completely defeated; and for a long time after there was peace throughout the world.

Influx of Immigrants.

About the year 1816 there began a great wave of emigration from the British Isles to the shores of America. Thousands of persons arrived in New Brunswick, among them many thrifty Scottish and Irish settlers, who aided greatly in the industrial development of the province.

In 1817 General Thomas Carleton died in England at the age of eighty-two, leaving an honorable record as a brave soldier, a good citizen, and a public-spirited and impartial governor. He had spent the last fourteen years of his life in England, but the government of the province had been administered in his name. He was succeeded by General George Stracey Smyth.

The First Census.

In 1824 the first census of New Brunswick was taken, and the population found to be 74,176 persons. The population of Northumberland County, which then included Kent, Gloucester, and Restigouche, was nearly 16,000, and other counties of the province had received large additions in hitherto sparsely settled districts. But the flow of population and the prosperity of these years was to be followed by a period of loss and ruin.

CHAPTER XV.

THE GREAT FIRE OF MIRAMICHI.

Father Leclercq's Story.

When Father Leclercq, the Recollet missionary, lost his way in going from Nepisiguit to Miramichi, in the winter of 1677, he tells of the dreary waste of burnt woods through which he passed,—a desert "more awful, a thousand times, than those of stony Arabia," where the voyager in winter "cannot find places to camp under shelter from the wind, nor wood to warm one's self." He adds:

"That you may know what the burnt woods are, I will tell you that the heavens were one day all on fire, full of tempest and thunder, which rumbled and made itself heard in all parts: the thunderbolt fell in a time when the dryness was extraordinary, and burnt not merely all the woods and forests between Miramichi and Nepisiguit, but also burnt and consumed more than two hundred and fifty leagues of country, in such a manner that we could see only trunks of trees very high and very black, which showed in their frightful bareness the marks of a conflagration widespread and altogether surprising."

A century and a half after, the same picture of a ruined and fire-swept country was seen, with the added calamity of human suffering and loss of life. The Great Fire of Miramichi, in October, 1825, not only destroyed a vast extent of forest, but the flourishing towns and settlements along the

Miramichi, built up with patient toil and industry, were swept away, and with such awful suddenness that many people were burned to death or drowned in the river where they had sought refuge. At that time the Miramichi river was settled on both sides for the distance of one hundred miles from its mouth. Beyond the narrow strip of settled land along its banks, not more than a quarter of a mile wide, a vast forest extended north and south and westward to the St. John. On the north bank of the river lay the thriving town of Newcastle, then containing a thousand inhabitants, and Douglastown, near by, with one-third as many. On the south side was Chatham, already a flourishing trading port, and on both sides of the river there were numerous villages and settlements. At this time the Miramichi, as well as other portions of the province, were busy supplying the timber which found a market in Great Britain. Scenes of life and activity in the mills along its banks, vessels arriving with supplies and departing with their cargoes of lumber; men engaged in preparations for the season of ice and snow, made up a picture of busy trade and prosperity. No less than one hundred and twenty square-rigged vessels lay in the river at the time of the Great Fire.

The Great Fire of 1825.

The summer of 1825 had been very warm and dry, and there had been little rain, especially on

the Miramichi. Forest fires raged in many places late in August and the month of September. During the early days of October, the whole country to the north and west of Newcastle seemed to be in flames, and day and night the smoke hung in dense volumes and darkened the sky. Late in the afternoon of Friday, October 7th, the flames swept toward the doomed settlements, fanned by a breeze from the north which gradually increased to a gale. During the early part of the evening the people, not knowing the extent of their danger, and not being accustomed to the ravages of fire, retired within their houses to escape the awful darkness and the suffocating smoke. About eight o'clock in the evening a loud roaring was heard. Masses of flame, driven by a hurricane of wind, burst from the adjoining woods and enveloped the settlements on the whole northern side of the river. The horror-stricken people fled from their houses, which in a few minutes after were in flames. What followed is best described by an eye-witness of the terrible scene at Newcastle.*

"The dazzling brightness of the flames—the tremendous blasts of the storm that swept them with an inconceivable impetuosity over the surface of the earth and water—the agonized feelings, and the horrors of the fleeing and distracted inhabitants, the screams of the burnt, the burning, and the wounded, mingled with the cries of domestic animals scorched and suffocating with the heat. Men fleeing half naked—the sick, of

* Appendix to Chapter 29, Vol. II., *Murdoch's History of Nova Scotia.*

whom there were many from the epidemical fever, endeavoring to save their feeble stake in existence- women with their infants, all urging their way through the volumes of smoke and fire that gleamed destruction around them and seemed to bar retreat. In fact, no description can do justice to the miseries of those fatal moments as the proximity of immense forests parched up to tinder by the summer's heat, and now in one universal conflagration, caused an ocean of fire that we may conclude to be unparalleled in the history of forest countries, and perhaps not surpassed in horrific sublimity by any natural calamity, from this element, that has ever been recorded.

"Some of the people ran to the river side, and plunged up to their necks in the water for safety. Others betook themselves to rafts of timber, floating logs, canoes, boats and scows, and suffered themselves to drift at the mercy of the wind and tide, without oars, sails, or any other assistance to guide them, and ignorant whether they could find an asylum from the blazing storm that blew death and havoc among them. To many, this resource was unavailing, and they sank in the treacherous wave never to rise. Hundreds took refuge in a marsh lying near the river, and about half a mile south-west of Newcastle, expecting each moment would be their last, as the fire which they had left behind began to pursue them faster than they could flee before it. There was little of a combustible nature between the town and the marsh, so that it proved the safest retreat which could be afforded to the inhabitants, and this fortunate circumstance saved many valuable lives."

Appalling Loss of Life and Distress.

One hundred and sixty people perished in the flames or were drowned, nearly three times that number were badly burned or wounded, and two thousand were left destitute and homeless. The town of Chatham happily

escaped the flames and afforded a place of refuge, where the survivors were tenderly cared for, otherwise many more would have perished from starvation and exposure. Relief soon poured in from all quarters, and over $200,000 from this and the neighboring provinces, and from Great Britain and the United States was sent in cash. The loss, not including the timber on Crown lands, was estimated at $1,250,000. All except three of the ships on the river were saved by the efforts of their crews. The fire extended from the neighborhood of the Bay Chaleur to Richibucto, a distance of over eighty miles in a direct line, and 8,000 square miles of forest land were burned over. Other parts of the province suffered from forest fires during the same season, and the greater portion of Fredericton was laid in ashes.

Many towns and settlements in New Brunswick have suffered from fires, and many of her best forest lands have too often been laid waste; but no calamity that has ever visited the province has caused so much suffering and loss of life as the Great Fire of Miramichi.

CHAPTER XVI.

PROSPERITY AND ADVERSITY.

Undaunted by Adversity.

THE stout-hearted pioneers who had settled on the banks of the Miramichi were not men to be easily daunted. In one terrible night the picture of industry had been blotted out, their homes laid in ruins and the labors of years gone; but they set to work with courage and energy to repair their losses. Soon the beautiful slopes above the river were clad with verdure, and the blasted and withered fields waved with crops of bounteous grain. Homesteads again dotted the country-side and clusters of houses marked the rise of new villages and towns. The flowers bloomed and the birds sang again in those desolate wastes. A new growth of trees put forth their leaves to hide the blackened and unsightly trunks. But the great pines and firs, the monarchs of that earlier forest into which Cartier had gazed with delight, were gone.

So far in the history of Miramichi and of other parts of the province, bad methods of lumbering and forest fires had worked lasting mischief to the great timber lands. Lumbering brought quicker returns for the money invested, and promised a

much easier road to wealth, than farming or fishing. Men without capital went into the lumber business. Merchants gave them credit for supplies. The woods swarmed with those who saw fortunes

LUMBERING.

in big trees. The result can be easily imagined. The supply of lumber came to be greater than the demand for it in the English markets, and prices fell. Many without skill and experience, and in a hurry to become rich, manufactured inferior lumber, which those who had trusted them with goods could not sell; and failure, from low prices and bad work, was the result.

A Set-Back in Lumber Industry.

The disaster on the Miramichi, the great loss from forest fires in every section, carelessness and

over-production, and the failure of the lumber trade, brought ruin to many. The lessons taught were but slowly learned. The merchants became more cautious in giving credit; ruinous failures led business men to be more prudent in taking risks; many of those who had engaged in lumbering began to revive the fishing industry; others sought the farm, and saw that the true source of their prosperity lay in the cultivation of the soil; the lumber business came gradually into the hands of those who had sufficient skill and capital to make it of value to themselves and to the country; and wiser men who looked into the future saw the need of preserving the forests—one of the greatest sources of wealth to the province.

Prosperity Retarded.

The distress brought about by the forest fires of 1825 and the failure of the lumber trade in the following years, affected the people of the whole province, and it was some time before there was a return of prosperity, especially on the Miramichi and in St. John, which were the centres of trade. But the growth of the country was steady and at times rapid. During the sixteen years between 1824 and 1840 the population had doubled. There was much suffering and loss from fires, chiefly in the towns. The houses being built of wood and the means of stopping the flames when once started being very limited, the inhabitants had often to look

on and see the labors of years swept away in a few hours. St. John was frequently visited by fires in its early history. In 1837 the whole of the business portion of the city was burned, the loss being estimated at $1,250,000, and two years later another fire almost as destructive occurred.

St. John Suffers Much from Fires.

In 1837, the year that Queen Victoria ascended the throne of Great Britain, the 43rd Regiment marched from Fredericton to Quebec, to assist in putting down the rebellion which had broken out in Lower Canada, and the militia of York and Saint John counties were called out to do garrison duty during the absence of the regular soldiers.

For a long time after the country became settled, the means of travel improved but slowly. A steamboat was built in St. John in 1816, and made weekly trips for some years after between that city and Fredericton. The time in making the journey was from twelve to fifteen hours. Travelling in winter on the ice-bound rivers was easy, and in summer the people used boats to go from place to place as the earlier settlers had done. In place of the slow and uncertain sailing vessels which took from four to six weeks, and often much longer, to make the trip from Europe to New Brunswick, ocean steamers began to ply, carrying passengers, mails and freight. The packet schooners which made

Modern Modes of Travel.

regular trips between ports in these provinces, and to the United States, were replaced by steamers between the more important places. In 1824 a small steamer made trips from St. John to St. Andrews and other ports, and in 1827 a steamer began to ply between St. John and Digby, and one, later, between St. John and Boston.

In 1811, and for years after, the mails were carried by couriers, on horseback, once a week between St. John and Fredericton, and from the latter place to Quebec once a fortnight in summer and once a month in winter. The postage on a letter from St. John to Fredericton was sevenpence, and to places more distant much higher rates were charged. It may be easily imagined that those who had letters to send did not depend on the mails to carry them, if it could be avoided. It was not until 1850 that a good postal service was established by the government of the province; and not until better roads were opened up and the rate of carrying letters made cheaper, did the people use the mails to any extent. Few newspapers were printed in New Brunswick in its early times, and the number increased but slowly for more than half a century after the landing of the Loyalists. The newspapers that were read were usually well-worn copies from Great Britain, which found their way from house to house; and the news from Europe was many months old before it was read aloud at

the fireside in New Brunswick houses. But the spread of education, greater comfort in homes, and better means of travel were soon to work a wonderful change.

Colleges Founded.

The founding of a college at Fredericton has been already noticed, but it was not until 1828, as King's College, that it received money and land grants to enable it properly to carry on the work of higher education. Sir Howard Douglas, then governor of the province, a man of intelligence and energy, who did

much to improve the country and direct the people's attention to the cultivation of the soil, also used his influence and private means to encourage learning. The grammar schools of the province were improved and larger grants made for their support by the Government. The Madras schools, introduced into New Brunswick in 1819, chiefly through the exertions of Lieutenant-Governor Smyth, were also aided by Government grants. These, in many of the towns and villages, and a system of parish schools in the country districts, made more efficient as the province grew in wealth, gave the youth of both sexes fair opportunities for getting an education, until they gave way to the free schools in 1871. In 1838 the Baptists founded Acadia College, at Wolfville, Nova Scotia, and in 1841 the Methodists, by means of the generous aid of Mr. Charles F. Allison, established the Mount Allison institutions of learning at Sackville. These, with the Presbyterian Academy at Pictou, and afterwards at Dalhousie College, Halifax, were intended to give the youth of these denominations in the three Atlantic provinces a training apart from the colleges at Windsor and Fredericton, which were thought to be too much under the control of the Church of England.

In the year 1839 long-standing boundary disputes brought Great Britain and the United States almost to the verge of war. In 1798 it had been decided

that the Scoudic was the true river St. Croix described by Champlain, and this with its northern branch was declared the boundary between what is now the State of Maine and New Brunswick. Nearly twenty years later the line was extended to the south through Passamaquoddy Bay, giving to Great Britain Grand Manan, Campobello and other islands in dispute. The boundary line north of the head-waters of the St. Croix was still uncertain, except as laid down by the treaty of 1783 between Great Britain and the United States, which states that it should run due north from the source of the St. Croix to the highlands "which divide the rivers that fall into the Atlantic Ocean from those that fall into the St. Lawrence." The course of this line had never been fixed. The United States claimed that it crossed the St. John and extended into what is now the Province of Quebec. This would have given to that country nearly all of Madawaska, the western portion of Restigouche, and the southern part of Temiscouata County, and would have thrust Maine so far into British territory that the Atlantic provinces would have been nearly cut off from the rest of British North America. The British claimed that this line to the north should stop at Mars Hill, south of the Aroostook river, and thence run west along the highlands between that river and the Penobscot until it reached the height of land

Boundary Disputes.

forming the sources of the Penobscot, Kennebec and Connecticut rivers.

The agents appointed by the Governments of Great Britain and the United States could not agree, and both parties decided to refer the dispute to the King of the Netherlands. He judged that the wisest course was to take some middle ground by making the "due north line" stop at the St. John, to follow that river to the St. Francis, and thence up that stream. The United States Senate refused to agree to this decision, which was made in 1831, and the dispute went on until, in 1839, what was known locally as the "Aroostook war" broke out. Although no blood was shed there were bitter disputes over timber rights in the Aroostook valley between New Brunswick and Maine lumbermen. The Governor of Maine called out the state militia. Sir John Harvey, who was then governor of this province, sent two regiments to the border; money was voted by the government; and a troop of volunteers under Colonel L. A. Wilmot watched the forest paths leading to Fredericton, to guard against attack. The Nova Scotian government voted money and the services of the militia to aid in the defence of New Brunswick. Happily, the leaders on both sides — Sir John Harvey and General Winfield Scott, of the United States army —were cool-headed veterans who had fought on

Commissioners Disagree.

opposite sides in the war of 1812, and they prevented any acts of violence.

The Ashburton Treaty Accepted.

Both Great Britain and the United States saw that the safest course was to settle finally a dispute that promised to end in war if left open; and in 1842 Lord Ashburton was sent by the British Government to Washington to arrange a settlement with Daniel Webster, who acted for the United States. The result was a treaty known as the Ashburton treaty, which, as far as New Brunswick is concerned, followed the line recommended by the King of the Netherlands. This did not satisfy either Maine or New Brunswick, and for many years there was bad feeling between the people on each side of the boundary; but time has healed over these differences.

It would appear that the only border lines of New Brunswick not subject to dispute are those "writ in water" along her coasts. Nova Scotia was not satisfied with the Missiguash river boundary, and wished to have the line placed farther north, so as to include all the settlements made at the head of the Bay of Fundy before New Brunswick became a separate province in 1784. It was more than half a century after the separation that the present boundary line between the two provinces was agreed upon,—to follow the lower course of the Missiguash river and thence across the isthmus

to the Tidnish river, near where it empties into Baie Verte.

It is of interest for the young readers of this history to know that New Brunswick had another neighbor who laid claim to a much larger portion of her territory than either Nova Scotia or the United States.

Quebec Claimed Territory.

Quebec claimed all the north-west portion of this province beyond a line starting from Mars Hill and running east and north to the mouth of the Restigouche. But, as in the case of Maine, New Brunswick had a counter claim which, if admitted, would place her northern limit as far up as the St. Lawrence watershed. After various efforts to settle the dispute, the present boundary line was decided upon in 1855. This runs through the Bay Chaleur and the Restigouche as far as its branch, the Petapedia, thence up that river for about twenty miles, then west and south by a series of straight and curved lines to the lower end of Beau Lake, on the St. Francis river.

The famine in Ireland brought on by the failure of the crops during the few years previous, caused great suffering, more especially in Ireland. Thousands perished from starvation and fever; shiploads of emigrants left its shores for America; many died on the passage in the fever-stricken ships; and many reached these shores only to fall victims

Fever-Stricken Emigrants.

to weakness and disease. In that one year death and emigration reduced Ireland's population by more than two millions of persons. Much was done to relieve the distress of the sick and destitute, but famine and fever moved too swiftly, and human aid too slowly in those days, to help the many who perished before help came. Between 1840 and 1850, thirty-seven thousand Irish people settled in various parts of New Brunswick. More than fifteen thousand arrived in St. John in the year 1847, and many at Miramichi.

Cholera's Ravages.

In the year 1854 St. John was visited by Asiatic cholera, and more than 2,000 people died from this terrible scourge. The shipyards and places of business were almost deserted, and hundreds fled from the city to avoid the plague.

EARLY LEGISLATIVE BUILDING

CHAPTER XVII.

GOVERNMENT BY THE PEOPLE

WE have seen that one reason given for making New Brunswick a separate province was that the British Government might have offices to bestow on those who had been loyal to the Crown or who had done some signal service for their country.

How Offices Were Bestowed.

Thus the early governors of this and other provinces of British America, and their advisers, were appointed by the Home Government; and the governor and his advisers, or council, appointed others to hold offices under them, such as judges, sheriffs, and magistrates. The people of this province, although they elected members to a legislative assembly, had little or no voice for a long time in making laws or governing the country. The governor and council so managed affairs as to keep the power in their own hands, and filled all

offices with their friends and relatives. In time they came to look upon these offices as their own, and in many cases their sons were chosen to fill them. So closely did certain families cling to office, and jealously keep all others out, that the bond between them became known as the "Family Compact." The members of the Compact were either

PRESENT LEGISLATIVE BUILDING.

leading Loyalists or those who came from England to better their fortunes in the colonies. Too often they looked upon all others as inferiors in social position and incapable of taking a share in governing the country.

In a new country, so keen is the struggle at first to gain a living, that few have the time or leisure

to devote to public affairs. But as time goes on and education becomes more general and wealth increases, men feel a greater interest in the country they have made their home, and have an ambition to take a larger share in public matters. So it was in New Brunswick. The leaders among the Loyalists were men of ability, strong character, and had the advantages of education and social position. Moreover, the stand they had taken as men loyal to their king had won for them the sympathy and support of all true Britons. Their sons had not the same advantages in education, nor had they been trained in the same hard school of adversity, which forms character and brings out what is best in the true man or woman. But they took pride in the fact that they were descended from loyal exiles, and some of them thought that because they were of Loyalist stock, they were superior to others and were born to rule. But in this country a man is taken for what he is, rather than for what his ancestors have been. The great majority of those born of Loyalists mingled with the population that was in the country, or that afterwards came, and the spirit of their forefathers was in the children, in the desire to build up the country and establish in it a free and stable government, not by violence and overthrow, but by lawful and constitutional means.

The Making of Citizens.

The bitter memories of the sufferings of the Loyalists, the animosities arising from the war of 1812, and rankling boundary disputes had ceased; the country had passed the stage of infancy into vigorous youth, and now pressed for responsible government; that is, that those who guided the affairs of the country should be answerable to the people for their acts. Since the establishment of the government of the province in 1784, the governor and the executive council had managed affairs and had sole control of large revenues, which were derived from the sale of timber and wild lands, and from duties on imported goods imposed by the authority of the Parliament of Great Britain. They could use these revenues as they pleased, without consulting the wishes of the people, through their representatives in the House of Assembly. Those who wished for a change in the control of finances, as well as other more independent ways of managing affairs, were called Reformers or Liberals; those who were opposed to change were called Tories or Conservatives.

Responsible Government.

It is not the purpose here to trace the struggle for responsible government. It is sufficient to give a brief outline of the change that took the power from the hands of a few persons and placed it with the people, where it properly belongs. The same struggle was going on in Nova Scotia, Prince

Edward Island and the Canadas, but in New Brunswick the change was brought about more quietly than in other provinces, owing largely to the influence of two able lieutenant-governors, Sir Howard Douglas and Sir John Harvey, who were in sympathy with the aims of the reformers. In 1833, the council, which up to this time had been performing the double duty of conducting affairs as well as making laws, was divided into two councils—the executive, made up of five members, and a legislative council of fourteen. In 1834 Lemuel Allan Wilmot, a young lawyer, was elected a member of the House of Assembly and soon became the leader of the Reform party. He was an eloquent speaker and a keen and skilful debater. Largely through his influence the Assembly secured control, in 1837, of the Casual and Territorial Revenue, amounting to eighty thousand dollars yearly, arising from the sale of timber and Crown lands. It was a great gain for the Reformers. This large revenue had been used to pay the salaries of the governor and certain officials, and the legislature undertook to pay these in future. A large surplus from this revenue, amounting to three-quarters of a million dollars, was at the same time handed over to the province. It often happens that when persons come into sudden possession of a large sum of money they are not wise in spending it, and this

Legislation.

was the case with the legislature of New Brunswick. Money was voted in a very loose sort of way. If a member had a pet scheme for which money was needed, he induced others to vote for it by promising to help them in like schemes. The phrase "log-rolling," was applied to this practice. Soon the money was spent and the province was in debt, which was the very result that the earlier governors and councils had foretold. But responsibility, and the presence in the Assembly of prudent men, brought about wiser and more careful methods of spending public money. Another check, soon after introduced, was that all bills relating to the expenditure of money should be introduced by the Government.

The wise rule of such a governor as Sir John Harvey made it easier for Tories and Reformers to work together in harmony. But in 1841 Sir William Colebrooke became governor, and matters did not work so smoothly. He gave offence to the moderate men of both parties by appointing his son-in-law to the office of provincial secretary, whi h he was soon forced to resign. Two years after, advice came from the Home Government that the governor must be guided in his public acts by the advice of his executive council, and that the latter should hold office only so long as it had the confidence of a majority in the House of Assembly. These, with other principles of responsible government which the Reformers had for years sought to bring about, were adopted in 1848 by the Assembly on motion of Charles Fisher, a leading lawyer of Fredericton, who for six years had worked with Mr. Wilmot and others to secure this change. Wilmot and Fisher took seats in the council with their old opponents, with whom they were to work in harmony on the main principles of responsible government. The two parties were united for the time, to become again divided on new lines of policy in the working out of the system, or on other questions which should come up for solution in the future.

Nepotism Condemned.

CHAPTER XVIII.

BETTER COMMUNICATION.

In 1825 George Stephenson made use of the locomotive on an English railway, and soon the civilized world began to build railways. One of the first projects of the kind in British America was the proposal, in 1827, to build a road from St. Andrews to Quebec, that would "convey the trade of the St. Lawrence in a single day to the Atlantic waters." The people of St. Andrews formed an association, parties were sent out to explore the country for the proposed line, and in 1836 the New Brunswick Legislature incorporated the St. Andrews and Quebec Railway Company. The British Government made a grant of $50,000 for a survey which was begun on the 23rd of July, 1836. But the United States claimed part of the country through which the railway was to run, and the British Government gave orders to stop the survey until the boundary line was fixed. The Ashburton Treaty gave to Maine the country through which the line was intended to reach Quebec; and though the road was in after years completed as far as Richmond, in Carleton County,

Railway Communication.

the original plan of connecting St. Andrews with Quebec was never carried out.

The larger project of an intercolonial railway between Halifax and Quebec was next taken up. The governments of the three provinces, Nova Scotia, New Brunswick, and Quebec, offered liberal grants of lands and money to aid the undertaking, and surveys were made. It was expected that the British Government would supply the money to build the road at a low rate of interest. This it declined to do, objecting to the expense and the route proposed, which, in New Brunswick, was through the valley of the St. John into Quebec, bringing the line too near the United States boundary to suit Great Britain, which had in view the possible use of the line for military purposes. Many years were spent in fruitless discussions, and it was not until after confederation that the road was finally completed to Quebec by the North Shore route in New Brunswick, and connections were made with Nova Scotian railways.

In 1850 a great railway convention was held at Portland, Maine, at which delegates from New Brunswick and Nova Scotia were present. It was proposed to build a line from Portland to Halifax. This was strongly favored by the New Brunswick delegates, but the only direct result that followed was the rousing of a greater interest in building railways. On the 14th September, 1852, the first

sod was turned for the railway between St. John and Shediac. The work was undertaken by a company which became bankrupt, and the Government completed it. The road was opened in 1860. In this year the Prince of Wales, now King Edward VII., visited the province and was carried over the road to Rothesay, named after one of his titles (Earl of Rothesay), nine miles from St. John, where he embarked on a steamer for Fredericton. He was received with the greatest enthusiasm wherever he went in the province. A reception equally enthusiastic and loyal was given to his son, the Duke of Cornwall and York, forty-one years later (1901).

The St. John and Shediac Line.

In 1864 the legislature passed an Act, offering a bonus of $10,000 a mile to certain sections of the province, to aid them in building railways. With this encouragement, a line was built from St. John to the Maine border, with a branch to Fredericton, and many parts of the province were placed within easy reach of each other by means of railways.

Abundant Railway Facilities To-Day.

Such were the beginnings of more rapid means of travel in New Brunswick. The Canadian Pacific Railway has been built across the continent and extended from Montreal through the State of Maine to St. John; and now nearly every important place in the province has communication by

means of the two great trunk lines, the Intercolonial and Canadian Pacific, or by branches connected with them.

Railway building, increased trade brought about chiefly by the reciprocity treaty with the United States, and the Crimean War in Europe and the Civil War in America, brought great prosperity to the province during the fifteen years before confederation. Everything that the farmers raised brought high prices, and there was plenty of employment for all who sought it. The reciprocity treaty with the United States, made in 1854, was of great advantage to this and the neighboring provinces on account of the impetus given to trade. By it there was a mutual interchange, free of duty, between the United States and the British provinces, of such natural products as grain, flour, meat, live stock, hides, wool, timber, coal, fish, and a few other articles.

Trade Relations with the U. S. Satisfactory.

No duty was levied in New Brunswick on lumber cut in the forests of Maine, on the upper waters of the St. John, and floated down that river for shipment. The treaty was of great advantage to the fishermen of the United States, because it gave them the right of taking fish of every kind except shell fish, on the coasts of the provinces, and also the liberty of landing to dry their nets and cure their fish on parts of the shore not occupied by

our own fishermen. The treaty was in force for eleven years; and though many efforts have been since made to have it renewed, the United States has refused.

Better means of travel, at first by good roads, to the chief places in the province, and afterwards by railways and steamers, led to better postal facilities.

Enhanced Postal Privileges.

The British Government handed the postal service over to the province in 1851. Postage stamps were first placed on letters the same year, instead of the old plan of paying in cash for sending a letter. The postage on letters was at first five cents to any part of the province, and ten cents to the United States. The cheaper rate of postage in later years, not only on letters and papers carried in this province but to all parts of the world, and the speedy and regular delivery of mails, even in remote sections, have been of the greatest advantage to the country.

In 1848 the first telegraph line in the province was in use, extending from St. John to Calais; and

Adequate Telegraph Service.

in January of the following year the first telegraph office was opened in St. John for sending and receiving messages. The amount of tolls received for the first month was fifty-six dollars. In 1867 the Western Union Company leased the New Brunswick lines, and now this company and the Canadian

Pacific have wires extended to every part of the province.

During the years that followed the introduction of responsible government in 1848, the leading men of the province were busy working out its principles, and providing for the growing needs of the people in building railways, improving trade, agriculture, and education. The wisdom of those who had advised perfect freedom for colonists in managing their own affairs was being proved. Lord Durham had said years before in his famous report to the British Government: "Place the internal government of the colonies in the hands of the colonists themselves. They now make their own laws; let them execute them as well. If they make mistakes they will find them out, and they will remedy them more quickly and thoroughly than can we in Great Britain."

Municipal Government.

Responsible government having been secured for New Brunswick, its people in various sections, especially where the larger masses of the population were gathered, saw the benefit of managing their own local affairs, to which they could give more time, and in which they would have a greater interest than the government at Fredericton. St. John and other towns and the counties of the province had been incorporated at an early date, that is, they were given certain rights and the power to

manage affairs within their own limits if they chose to do so. But this required intelligence and experience, and outside of the chief towns of the province there was little or no attempt for some years to carry on local or municipal government. It was usual for the general sessions in each county, that is, a court made up of justices of the peace, to attend to such matters as punishment for petty crimes, to keep the roads and bridges in repair, aided by sums granted to each district by the provincial government, and to manage other purely local matters. But the increase of population and the spread of education in recent years have brought about a change, and the people of the towns and counties have now the fullest rights in managing their local affairs and carrying out any public improvements which they may decide upon, and which they may tax themselves to maintain.

CHAPTER XIX.

CONFEDERATION.

THE three years before Confederation (1864 67) were years of exciting interest to the people of New Brunswick. Knots of eager people gathered at street corners in the cities or in the village or country stores to talk over a union in which some saw visions of prosperity, others ruin and distress. Newspapers and public speakers sought to educate the people to their own views, which were either narrow and one-sided, or broad and liberal. The people read the papers and listened to public speeches, and they thought as carefully as they were able over the greatest question they had ever been called upon to decide.

Union of the Provinces Discussed.

On the 1st of September, 1864, a meeting of delegates from New Brunswick, Nova Scotia, and Prince Edward Island was held at Charlottetown, to consider a legislative union between these Acadian provinces. During the meeting delegates from Canada asked for and obtained permission to attend. They proposed a larger union, which should take in all the provinces of British North America. Their proposal was well received, and in the following month delegates from all the provinces met

at Quebec to arrange for such a union. Seven delegates were sent from New Brunswick, four being members of the House of Assembly—Hon. S. L. Tilley, leader of the Government, Hon. John M. Johnson, Hon. John H. Gray, Hon. Chas. Fisher; and three members of the Legislative Council—Hon. Edward B. Chandler, Hon. Peter Mitchell, and Hon. William H. Steeves.

SIR S. L. TILLEY, K.C.M.G.

The terms of union were agreed upon, and in March of the following year the question was submitted to the people of New Brunswick, who decided against union by a large majority. Out of forty-one members elected, only six were in favor of the change, among whom was Abner R. McClelan, of Albert County, afterwards lieutenant-governor of the province. A new government was formed, with Hon. Albert J. Smith, of Westmorland, as leader, and Hon. Arthur H. Gillmor, of Charlotte, as provincial secretary.

At First Against Union.

There were various causes that led to the defeat of Confederation in New Brunswick. The people had the view of a union of the provinces of Acadia,

and too little time had been given them to think over the larger union with Canada. The terms were not well understood. The cry was raised that New Brunswickers were to be sold to the Canadians at eighty cents a head, that being the sum the province was to receive for each one of its population, in return for its customs duties and other revenues which were to be given up to the general government. There was no meaning to this cry, as the merest child now knows, but it helped to deceive the electors and give the enemies of union a brief season of power. In the following year the people reversed their decision by returning thirty-three members in favor and only eight against Confederation. New Brunswick was the only province in which an appeal had been made to the people on this question. In Nova Scotia, where the legislature had decided in favor of union without consulting the wishes of the people, much dissatisfaction existed for years afterwards.

During the year that came between the two elections, Hon. S. L. Tilley and other friends of union delivered speeches in various parts of the province, giving the people a better understanding of the advantages of union. The lieutenant-governor, Hon. Arthur H. Gordon, threw his influence in its favor, and a threatened invasion of the Fenians may have helped the people to decide in

Confederation Approved of.

favor of a united British America. The Fenians, whose object was the independence of Ireland, thought that an invasion of these provinces would aid them in their purpose. In the spring of 1866 they made preparations to seize Campobello, and thus secure an entry into New Brunswick. But hundreds of volunteers speedily gathered in answer to the call for men, and these, with British troops, marched to the border. The United States Government sent troops and a ship of war to prevent an invasion, and the Fenians were dispersed.

After the election of 1866 a new government favorable to Confederation came into power, with Hon. S. L. Tilley as leader. A resolution in favor of union was passed, and Hon. Messrs. Tilley, Wilmot, Fisher, Mitchell, Johnson, and Chandler were appointed delegates to proceed to London and arrange with delegates from Canada and Nova Scotia the terms of Confederation. Prince Edward Island and Newfoundland had decided to remain out of the union. After the terms had been agreed upon in London, they were embodied in a law known as the British North America Act, joining in a federal union the provinces of Upper and Lower Canada, New Brunswick, and Nova Scotia. This went into effect by royal proclamation on the 1st of July, 1867, and later all the other portions of British North America, except Newfoundland, were joined to the Dominion of Canada.

The Terms Agreed to.

Hon. S. L. Tilley, who did so much to bring about Confederation in his native province, entered public life in 1850, at the age of thirty-two, representing the city of St. John in the House of Assembly. He managed the finances of the province for many years as Provincial Secretary. After Confederation he continued to represent St. John as member for the House of Commons, and held the positions of Minister of Customs and afterwards of Finance in the Dominion Government, closing a long and honorable public career as Lieutenant-Governor of New Brunswick. He was a man of broad views, and a steady advocate of temperance and other reforms. His genial presence and readiness as a speaker gave him great power over an audience.

CHAPTER XX.

LATER EVENTS.

New Brunswick's Growing Stability.

HENCEFORTH the history of New Brunswick is merged in the larger history of the Dominion of Canada. More than a generation has passed since the union, and during that time many of the leading men of the province have filled offices as judges, and legislators, and in other positions have taken an active share in the public life of Canada. While the Dominion Government has control of the trade and commerce, the fisheries, the postal service, and the more important public works, the province in its local government has charge of education, the management of all public lands, civil rights, the administration of justice, and other important matters; and the municipal or local councils, in the counties and towns, take their share in government by looking after such local affairs as are not attended to by the provincial government.

Since Confederation the lieutenant-governors of New Brunswick have been appointed for a term of five years by the Dominion Government. They have been chosen from the public men of the province.

HON. E. B. CHANDLER
HON. J. J. FRASER
HON. R. D. WILMOT
HON. J. B. SNOWBALL
HON. JOHN. BOYD
HON. A. R. McCLELAN

Governors of New Brunswick.

The first to hold the position was Hon. Lemuel Allan Wilmot, who had helped to establish responsible government. The next was Sir S. L. Tilley, who was honored by the Queen, as other public men in this province and throughout Canada have been honored, by the title of Knight Commander of St. Michael and St. George. He was governor for two terms, from 1873 to 1878, and again from 1885 until a few months before his death, which occurred eight years later. In 1878, Sir Leonard Tilley again became Minister of Finance. During the period between 1878 and 1885, Hon. E. B. Chandler, of Westmorland, and Hon. R. D. Wilmot were the lieutenant-governors. After Governor Tilley's retirement the position was filled by Hon. John Boyd, of St. John, who died a few months after his appointment; then by Hon. John James Fraser, of York County; by Hon. Abner Reid McClelan, of Albert County; and by Hon. Jabez Bunting Snowball, of Northumberland, who holds the office at present (1903).

The provincial government of New Brunswick consists of an executive council of seven members, who are the advisers of the lieutenant-governor and are responsible to the House of Assembly, and through them to the people. The members of the Assembly are forty-six in number, and are now elected every five years, unless occasion requires a shorter duration of the Assembly, which is

sometimes the case. The legislative council was abolished in 1892. The possession of property is not needed to qualify a person for membership in the Assembly. Elections are conducted by ballot, instead of open voting as formerly, and are now held on the same day all over the province instead of on separate days for the different counties, as was the case before Confederation. Every male resident who is over twenty-one years of age has the right to vote; and women owning property may vote in municipal elections.

Free Schools Established.

In 1871 free schools similar to those in Ontario and Nova Scotia were established in New Brunswick. Under the old system, which had been much improved since the early days of education in the province, teachers received grants from government, and fees were paid by those who sent children to school or by those who of their own free will aided in the support of education. Under the new system the government grants were continued to teachers, and every district had to tax itself for the support of its schools, the wealthier districts aiding in the support of the poorer districts by a county fund, which is divided among the latter.

The free school law is largely due to the efforts of Hon. Geo. E. King (afterwards Justice King of the Supreme Court of Canada), leader of the New Brunswick Government at the time it was passed.

HON. GEO. E. KING.

It aroused much opposition among the Roman Catholics, who claimed a share of the public money for the support of their separate schools. This could not be given, as the law provided that no funds raised for the support of free schools could be used for sectarian religious instruction. After several attempts to have the Act disallowed, arrangements were at last made by which Roman Catholic children should receive religious instruction by their own teachers in the school-rooms after hours.

Leaders in Education.

Theodore H. Rand was appointed chief superintendent of education under the new law, an office which he had held in Nova Scotia during the first years of the free school law in that province. His executive ability and experience were of great service in giving a wise direction to a system which met with much opposition at first, but has proved to be a great blessing to the province. Two superintendents since Dr. Rand's time have continued his work—Dr. William Crocket and Dr. James R. Inch—with both of whom education has been a life-work. During recent years the secondary education

has been greatly advanced by a better system of high and superior schools, in which, like the common schools, instruction is free.

The University of New Brunswick has grown out of the King's College of earlier times, in which Governor Sir Howard Douglas took such an active interest. It has in recent years increased its facilities for giving the advantages of a collegiate education to the youth of both sexes. Mount Allison University, at Sackville, which grew, as we

HON. DAVID WARK.

have seen, from the public spirit of one generous giver, Mr. Chas. F. Allison, who gave half his fortune to found the college, has become an educational centre for the youth of the three Atlantic provinces, and is an example of a growing institution, supported by the Methodist denomination. St. Joseph's College at Memramcook was begun in 1864, for the higher education of the Acadian French of the Atlantic provinces. Its founder, Father Camille Lefebvre, who devoted himself during his lifetime to faithful work in its behalf, had the satisfaction to see it grow to become an important institution. A fine memorial college building, in stone, on the Memramcook grounds fittingly recalls the labors of Father Lefebvre, who died in 1895.

Seats of Learning.

New Brunswick has the oldest legislator of the world in active life, Hon. David Wark. He was born in the year 1804, and entered public life as a member of the House of Assembly in 1843. With Hon. James Brown, of Charlotte County, and Hon. L. A. Wilmot, he secured improvements in the early

A Venerable Legislator.

educational system of the province; took part in the struggle for responsible government, and later for Confederation; and now (1903), after his co-workers of early years have long since passed away, he takes an active interest as senator for his native province in the Canadian parliament, making his

journey regularly every year from Fredericton to Ottawa.

Although many of New Brunswick's ablest public men and jurists have been called into the wider field of Canadian life, the varied local interests and the many great questions of a provincial character, such as the better development of its agricultural interests, the necessity of taking greater care of the forests and public lands, of improving education, of aiding industries, of carrying on public works, and inducing settlers to come to the province, still require the attention of its best minds.

New Brunswick's Premiers.

On the retirement of Hon. George E. King, Hon. John J. Fraser, afterwards lieutenant-governor of the province, became leader of the government, which position he resigned in 1882. Hon. D. L. Hanington then became leader without office, holding that position until the following year, when his government was defeated. He was succeeded by Hon. Andrew G. Blair, who retained the premiership for thirteen years. On his resignation, in 1896, he was elected to the Dominion Parliament, and became Minister of Railways and Canals for Canada. His place was taken by Hon. James Mitchell, of Charlotte County. On the retirement of Mr. Mitchell in 1897, Hon. Henry R. Emmerson, of Westmorland, became premier, a position which he held until September, 1900, when Hon. Lemuel J. Tweedie, of Northumberland, succeeded him and now (1904) holds that position, with the office of Provincial Secretary.

CHAPTER XXI.

INDUSTRIAL PROGRESS.

Satisfactory Industrial Progress.

ALTHOUGH the industrial progress of New Brunswick has not been as rapid as in some countries, it has been steady. Earlier in its history, the lumber trade and shipbuilding were the chief industries. In recent years there has been a decline in the building of wooden ships. The great ocean-carrying trade is now done largely by iron steamships, and few wooden vessels are used except for the coasting trade. The great forests along the chief rivers have been cut down, and every year the lumberman is obliged to go farther and farther into the wilderness, where shallower streams and long distances add to the expense of getting the lumber to market. Forest fires have helped to destroy large timber belts and to make certain soils poorer and fit only for the growth of smaller and less valuable trees. Greater care is taken by the Government in appointing forest wardens to look after careless sportsmen and lumbermen, thus preventing the spread of fires; and attention is given to bring about less wasteful methods of lumbering by requiring that the trees cut down shall be of a certain size.

Pulp and Cotton Industries.

Two great industries have sprung up in New Brunswick in recent years the manufacture of wood pulp and cotton goods. The former is made from spruce and other woods, and there is much good material in the province that can be used for this purpose. The latter is made from the raw material imported into the country.

The town of Marysville, York County, is a great manufacturing centre, built up by the energy of Alexander Gibson, a leader of industry in the province. Lumber and cotton mills give employment to hundreds of workmen, who are housed in comfortable cottages, built for their accommodation.

In New Brunswick the people have given more attention to the cultivation of their farms, and better methods of agriculture have taken the place of the old-fashioned ways of earlier times. Farmers are better educated and have been quick to see the value of improving their lands, and the importance of raising better stock, and giving more attention to fruit raising and the products of the dairy. Many of the farmer's homes are models of comfort, and there are few instances where farmers of intelligence and industry have not been successful in this province.

Sometimes fires have done untold damage by destroying vast tracts of forests, and industries have been crippled for a time by the burning of

large portions of towns and villages. The loss and suffering caused by the great fire of Miramichi have been already described. The Great Fire in St. John [illegible] 1877 caused a much greater de[illegible] property, and the suffering caused by [illegible] ands of homes, business places, a[illegible] ely be estimated.

Great Fire In St. John.

RUINS OF GREAT FIRE IN ST. JOHN.

About two o'clock in the afternoon of the 20th June the fire started i.. a building at what is known as York Point, and, fanned by a gale from the north-west, spread rapidly to the business portion of the city, and soon gained such headway that it was beyond control. For nine hours the fire raged with the greatest fury, consuming everything in its path until nearly every house was

burned in the portion of the city west of Dock Street, and from King Street south to the water's edge, covering a territory of two hundred acres, and extending over a total length of ten miles of streets. Eighteen persons perished in the flames or from accidents during the fire, while others afterwards died from wounds, exhaustion, and exposure. People looked helplessly on to see the savings and treasures of years swept away. The loss was estimated at $20,000,000. Relief in money, clothing, provisions, and building materials poured in from all quarters, and the large amounts of insurance paid helped to repair the losses. With the energy that has always characterized the people, they bravely set to work to rebuild the city. Larger and more modern buildings have taken the place of those swept away by the fire, and now few traces remain of the terrible scourge that visited the city more than a quarter of a century ago. As a winter port of Canada, grain, cattle and other products of the west find their way to St. John for shipment to the ports of Europe; and with the busy life of the present, past misfortunes are forgotten.

Terrible Destruction and Some Loss of Life.

CHAPTER XXII.

NEW BRUNSWICK AND THE EMPIRE.

Poets and Story Writers.

THERE are names of writers born in New Brunswick who are already well known to the English-speaking world. Our boys and girls should know more about these writers who have helped to add something to the world's literature; and it will quicken their desire to read when they know that these men once lived here, went to school, played the same games that the children now play, camped out in the woods in summer, skated on the rivers and lakes in winter. They have written poems about our woodlands and streams, on the flowers that bloom in our meadows. They have told stories about the wild animals that roam in our forests, and have made scenes and incidents here serve as the basis of their stories.

Prof. James De Mille, whose early life was spent in New Brunswick, was one of the world's novelists, and describes scenes about the Bay of Fundy in his boys' stories, which are among the best that have ever been written; Chas. G. D. Roberts has described the wild life of our forests and has told us many romantic stories of our past. Roberts and Bliss Carman are poets whose fame has gone

beyond Canada, and whose verses have charmed many readers in both hemispheres. These writers are better known in some other countries than they are in New Brunswick; but it is a matter of pride for us to remember that their youth was spent amid scenes that they have delighted to recall in verse and story. The men whose names have been given above chose literature as a profession. There are others who have lived with us, who in their busy lives have found time amid other duties to write in song and story what may long be preserved and read.

Historians and Scientists.

In history, Dr. James Hannay has given us that beautifully written "History of Acadia," by which he is best known. More recently he has written a vigorous account of the War of 1812, and he is now engaged on a history of his native province of New Brunswick.

JAMES HANNAY, D.C.L.

In science there are many familiar names. To Robert Foulis, a Scotsman who spent the greater part of his life in New Brunswick, belongs the honor of inventing the steam fog-whistle, the first one used being placed on Partridge Island, at the mouth of St. John harbor. Moses H. Perley, a native of Sunbury County, was the first student of the fishes of the province, and fifty years ago was one of the best known authorities on the fisheries of British North America. Nova Scotia gave to New Brunswick its pioneer geologist, Abraham Gesner, who from 1839 to 1843 made a geological survey of the province, work that has been continued by Dr. James Robb, Dr. G. F. Matthew, Prof. Bailey, and others. Prof. C. F. Hartt, a

geologist, born in New Brunswick, was chosen by the Emperor of Brazil to make a geological survey of that vast empire, but he died before the work was completed.

Many have filled high positions in other lands, where they have made their native province known and respected. Others have remained here to serve its interests in public life or to advance its prosperity in the more peaceful pursuits of industry.

Fought Under Britain's Flag.

Events in recent years have drawn New Brunswick closer to the other provinces of Canada, and to the British Empire. Volunteers from the province assisted to put down the rebellion in the North-West, and later, when Great Britain was forced into a war with the Boers of South Africa, loyal New Brunswickers mingled with other Canadians to fight the battles of the Motherland. On many hard-fought battlefields the coolness, courage, and dash of the Canadian volunteers won the highest praise of veteran British commanders. Many Britons, Canadians, Australians, South Africans, sleep side by side in graves on the veldt; but common danger and a common death have drawn more tightly the bonds which now hold together the different parts of the Empire. And to-day, only a few short years after the strife is ended, New Brunswick teachers in South African schools

Graves on the Veldt.

are helping to teach lessons of peace and good-will to the children of Briton and Boer.

GEORGE R. PARKIN, C.M.G.

One of New Brunswick's sons, Dr. George R. Parkin, has by his spirit and eloquence aroused a stronger feeling in all parts of the Empire for a closer federation. Now he is visiting the different portions of the English-speaking world, making arrangements to carry out the plans of that great South African Englishman, Cecil Rhodes, for the higher education, at Oxford University, of the Anglo-Saxon youth from every part of the world.

A Touching Event Recalled.

The illustration opposite the opening page of this book is one which will cause the blood of every Canadian to move more swiftly as he gazes upon it. The aged and beloved Queen Victoria, but a few weeks before her death, is seated in her carriage before Windsor Castle. Drawn up before her for inspection and to receive her grateful thanks, are the Royal Canadian Volunteers, just returned from service in South Africa, and with looks of respectful veneration gazing upon

their Queen for the first time. In front of the carriage and saluting Her Majesty is the youthful Corporal, Beverly R. Armstrong, of St. John, New Brunswick, who had his right leg shot off at the battle of Oliphantsfontein, and who paraded with his company on crutches. The Queen, with that rare tact and consideration for her subjects which always brought forth their love and adoration, called him up to be presented to her, and gently drew from him a few words about his life, and the occasion of his wound, which she hoped would soon be healed. Her thoughtfulness for the wounded soldier, just out of the hospital, was shown in ordering a chair for him to sit upon; but the regard of his sovereign made him unmindful of pain or fatigue.

It is such incidents as this that endear us to the Empire and causes every Briton to revere the memory of that Great and Good Queen, the dearest wish of whose heart was the happiness of her subjects.

May the bond that joins us to the Empire hold fast, and may the prayer of that great poet of years ago find an echo in the hearts of all—in our rulers, and in those ruled:

> "Thou who of Thy free grace didst build up this Britannick Empire to a glorious and enviable height, with all her daughter-lands about her, stay us in this felicitie."

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